CHRIST MYSTICALL;

OR,

The blessed union of Christ and his Members.

Also,

AN HOLY RAPTVRE:

OR,

A Patheticall Meditation of the Love of Christ.

Also,

The Christian laid forth in his whole Disposition and Carriage.

By *F. H. D. D. B. N.*

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TO

The only Honour and Glory of his blessed Saviour and Redeemer:

And to the comfort and benefit of all those members of his Mysticall Body, which are still labouring and warfaring upon earth;

I. H. their unworthiest servant, humbly dedicates this fruit of his old age.

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I Have with much comfort and contentment peruſed theſe divine and holy Meditations, entituled *Chriſt Myſticall*, *An holy Rapture*, and *The Chriſtian*, laid forth, or characteriſed in his whole diſpoſition and carriage; and reliſhing in them much profitable ſweetneſſe and heavenly raptures of ſpirituall devotion, I doe licenſe them to be Printed and publiſhed.

JOHN DOVVNAME.

CHRIST MYSTICALL,

OR, THE BLESSED Union of CHRIST and his Members.

THERE is not so much need of Learning, as of Grace, to apprehend those things which concern our everlasting peace; neither is it our brain that must be set on work here, but our heart; for true happinesse doth not consist in a meer speculation, but a fruition of good: However therefore there is excel-

§ 1. *How to be happy is the apprehending of Christ.*

lent use of Scholar-ship in all the sacred imployments of Divinity, yet in the main act which imports salvation, skill must give place to affection. Happy is the soul that is possessed of Christ, how poor so ever in all inferiour endowments: Ye are wide, O ye great wits, whiles you spend your selves in curious questions, and learned extravagancies; ye shall find one touch of Christ more worth to your souls, then all your deep, and labourſome disquisitions; one dram of faith more precious then a pound of knowledge: In vain shall ye seek for this in your books, if you misse it in your bosomes: If you know all things, and cannot truly say,

I know whom I have beleeved, you have but knowledge enough to know your selves truly miserable. Wouldst thou therefore, my son, finde true and solid comfort in the houre of temptation, in the agony of death? make sure work for thy soul, in the days of thy peace; Finde Christ thine; and, in despight of hell, thou art both safe, and blessed; Look not so much to an absolute Deity, infinitely and incomprehensibly glorious: alas, that Majesty (becaus perfectly, and essentially good) is, out of Christ, no other then an enemy to thee; thy sinne hath offended his justice, which is himself; what hast thou to doe with that dreadfull

2 Tim. 1. 12.

power which thou hast provoked? Look to that mercifull, and all-sufficient Mediator betwixt God and man, who is both God and man, Jesus Christ the righteous: It is his charge, and our duty, *Ye beleeve in God, beleeve also in me.* Yet look not meerly to the Lord Jesus, as considered in the notion of his own eternall beeing, as the Son of God, co-equall and co-essentiall to God the Father, but look upon him, as he stands in reference to the sons of men: and herein also look not to him so much, as a Law-giver, and a Judge, (there is terror in such apprehension) but look upon him, as a gracious Saviour and Advocate; and lastly, look not

1 Tim. 2. 5
1 Joh. 2. 1.
Joh. 14. 1.
Luther in Gal.

not upon him, as in the generality of his mercy, the common Saviour of mankind, (what comfort were it to thee, that all the world except thy selfe were saved:) but look upon him, as the dear Redeemer of thy soul, as thine Advocate at the right hand of Majesty; as one, with whom thou art through his wonderfull mercy, inseparably united: Thus, thus, look upon him firmly and fixedly; so as he may never be out of thine eies; and what ever secular objects interpose themselves betwixt thee and him, look through them, as some slight mists, and terminate thy sight still in this blessed prospect: Let neither earth, nor

heaven hide him from thee in whatsoever condition.

§ 2. *The honour and happiness of being united to Christ.*

And whiles thou art thus taken up; see if thou canst without wonder and a kinde of ecstaticall amazement, behold the infinite goodness of thy God, that hath exalted thy wretchednesse to no lesse then a blessed and indivisible Union with the Lord of glory; so as thou, who in the sense of thy miserable mortality, maist say to corruption, *Thou art my father, and to the worm, Thou art my mother and my sister*, canst now through the priviledge of thy faith, hear the Son of God say unto thee, *Thou art bone of my bone, and flesh of my flesh*: Surely, as we are too much subject to pride our

Job 17. 14.

Gen. 2. 23. Eph. 5. 30.

our selves. In these earthly glories, so we are too apt, through ignorance, or pusillanimity, to undervalue our selves in respect of our spirituall condition; wee are far more noble and excellent then we account our selves. It is our faith that must raise our thoughts to a due estimation of our greatnesse; and must shew us how highly we are descended, how royally we are allied, how gloriously estated: that onely is it, that must advance us to heaven, and bring heaven down to us. Through the want of the exercise whereof, it comes to passe, that, to the great prejudice of our souls, we are readie to think of Christ Jesus as a stranger to us: as one a-

loose off in another world, apprehended onely by fits, in a kind of ineffectuall speculation, without any lively feeling of our own interesse in him; whereas we ought by the powerfull operation of this grace in our hearts, to finde so heavenly an appropriation of Christ to our soules; as that every beleever may truly say, I am one with Christ; Christ is one with me. Had we not good warrant for so high a challenge, it could bee no lesse then a blasphemous arrogance to lay claim to the royall bloud of heaven; but since it hath pleased the God of heaven so far to dignifie our unworthinesse, as in the multitudes of his mercies to admit and allow

allow us to be partakers of the divine nature, it were no other then an unthankfull stupidity not to lay hold on so glorious a priviledge, and to goe for lesse then God hath made us. 2 Per. 1. 4.

§ 3. *The kind and manner of this union with Christ.*

Know now, my son, that thou art upon the ground of all consolation to thy soul, which consists in this beatificall union with thy God and Saviour, think not therefore to passe over this important mystery with some transient, and perfunctory glances; but, let thy heart dwell upon it, as that which must stick by thee in all extremities, and chear thee up, when thou art forsaken of all worldly comforts: Doe not then conceive of this union,

as some imaginary thing, that hath no other beeing but in the braine; whose faculties have power to apprehend, and bring home to it self, far remote substances; possessing it self in a sort of whatsoever it conceives: Doe not think it an union meerly virtuall, by the participation of those spirituall gifts and graces which God worketh in the soul; as the comfortable effects of our happy conjunction with Christ; Doe not think it an accidentall union in respect of some circumstances and qualities wherein we communicate with him who is God and man; nor yet a metaphoricall union by way of figurative resemblance; but know that

that this is a true, reall, essentiall, substantiall union, whereby the person of the beleever is indissolubly united to the glorious person of the Son of God, know, that this union is not more mysticall then certain; that in naturall unions there may bee more evidence, there cannot be more truth; neither is there so firm and close an union betwixt the soul & body, as there is betwixt Christ and the beleeving soul: for as much as that may be severed by death, but this, never; Away yet with all grosse carnality of conceit; this union is true, and really existent, but yet spirituall; and if some of the Ancients have tearm'd it naturall and bodi-

ly, it hath been in respect of the subject united, our humanity, to the two blessed natures of the Son of God met in one most glorious person; not in respect of the manner of the uniting: Neither is it the lesse reall, because spirituall. Spirituall agents neither have, nor put forth any whit lesse vertue, because sense cannot discern their manner of working; Even the Loadstone though an earthen substance, yet, when it is out of sight, whether under the Table, or behinde a solid partition, stirreth the needle as effectually, as if it were within view: shall not hee contradict his senses, that will say, it cannot work because I see it not?

Oh

Oh Saviour, thou art more mine, then my body is mine; my sense feels that present, but so as that I must lose it; my faith sees and feels thee so present with mee, that I shall never be parted from thee.

§ 4. *The resemblance of this union by the head & body.*

There is no resemblance, whereby the Spirit of God more delights to set forth the heavenly union betwixt Christ and the beleever, then that of the head and the body: The head gives sense and motion to all the members of the body; And the body is one, not onely by the continuity of all the parts held together with the same naturall ligaments, and covered with one and the same skin, but much more by the anima-

animation of the same soul quickning that whole frame, in the acting whereof, it is not the large extent of the stature, and distance of the limbs from each other, that can make any difference; The body of a child that is but a span long, cannot bee said to be more united, then the vast body of a giantly son of *Anak* whose height is as the Cedars; and if we could suppose such a body as high as heaven it self, that one soul which dwels in it, and is diffused through all the parts of it, would make it but one entire body: Right so, it is with Christ and his Church; That one Spirit of his which dwels in, and enlives every beleever, unites

all

all those far-distant members, both to each other, and to their head; and makes them up into one true mysticall body: So as now every true beleever may, without presumption, but with all holy reverence, and all humble thankfulnesse, say to his God and Saviour; Behold, Lord, I am (how unworthy soever) one of the limbs of thy body; and therefore have a right to all that thou hast, to all that thou doest; Thine eye sees for me; thine ear hears for me; thine hand acts for me; Thy life, thy grace, thy happinesse is mine: Oh the wonder of the two blessed unions! In the personall union, it pleased God to assume and unite our humane nature

to

the Deitie; In the ſpirituall and myſticall, it pleaſes God to unite the perſon of every beleever to the perſon of the Son of God: Our ſouls are too narrow to bleſſe God enough for theſe incomprehenſible mercies: Mercies, wherein he hath preferred us (be it ſpoken with all godly lowlineſſe) to the bleſſed Angels of heaven; *For verily he took not upon him the nature of Angels, but he took on him the ſeed of* Abraham; Neither hath he made thoſe glorious ſpirits members of his myſticall body, but his ſaints; whom he hath (as it were) ſo incorporated, that they are become his body, and he theirs; according to that of the divine Apoſtle; *For as the*

Heb. 2. 16.

the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ. 1 Cor. 12. 12.

Next hereunto, there is no resemblance of this mystery either more frequent, or more full of lively expression, then that of the conjugall union betwixt the husband and wife; Christ is, as the head, so the husband of the Church; The Church and every beleeving soul is the Spouse of this heavenly Bridegroom; whom hee marrieth unto himselfe for ever in righteousnesse, and in judgement, and in loving kindnesse, and in mercies; and this match thus made up, fulfils that decretive word of the Almighty, *They twain*

§ 5. *This union set forth by the resemblance of the husband and wife.*

Esa. 62. 5.

Hosc. 2. 19

Ephe. 5. 31. Gen. 2. 24. twain shall be one flesh: O happy conjunction of the second Adam, with her which was taken out of his most precious side; Oh heavenly and compleat marriage, wherein God the Father brings, and gives the Bride; (*All that the Father giveth me shall come to me*, saith Christ) wherein God the Son receives the Bride, as mutually partaking of the same nature; and can say, *This now is bone of my bones, and flesh of my flesh*; wherein God the holy Ghost knits our wils in a full and glad consent, to the full consummation of this blessed wedlock: And those whom God hath thus joyned together, let no man (no Devill can) put asunder: What is there then,

Gen. 2. 23. Joh. 6. 37. Joh. 1. 14. Gen. 2. 23.

which

which an affectionate husband can withhold from a dear wife? He that hath given himself to her; what can he deny to impart? He that hath made himself one with her, how can he be divided from his other-self? Some wilde fancies there are, that have framed the linkes of marriage of so brittle stuffe, as that they may be knapt in sunder upon every sleight occasion, but he that ordained it in Paradise, for an earthly representation of this heavenly union betwixt Christ and his Church, hath made that, and his own indissoluble. Here is no contract in the future, which upon some intervenient accidents may be remit-

remitted; but, *I am my welbeloveds, and my welbeloved is mine*, And therefore each is so others, that neither of them is their own; Oh the comfortable mystery of our uniting to the Son of God! *The wife hath not the power of her own body, but the husband.* We are at thy disposing, O Saviour, we are not our own; Neither art thou so absolutely thine, as that we may not (through thine infinite mercy) claim an interesse in thee. Thou hast given us such a right in thy self, as that wee are bold to lay challenge to all that is thine; to thy love, to thy merits, to thy blessings, to thy glory: It was wont of old, to be the plea of the Roman wives to their

Cant. 6. 3. Cant. 2. 16.

1 Cor. 7. 4.

husb-

husbands, *Where thou art Caius, I am Caia*; and now, in our present marriages, we have not stuck to say, *With all my worldly goods I thee endow*; And if it be thus in our imperfect conjunctions here upon earth, how much more in that exquisite one-nesse which is betwixt thee, ô blessed Saviour, and thy dearest Spouse, the Church? What is it then that can hinder us from a sweet and heavenly fruition of thee? Is it the loathsome condition of our nature? Thou sawst this before, and yet couldst say, *when we were yet in our blood, Live*: Had we not been so vile, thy mercy had not been so glorious: thy free grace did all for us; *Thou washedst* Ezek. 16. 6.

.16.
C. .11,
Ca.

us with water, and anointedst us with oyle, and cloathedst us with broidered work, and girdedst us about with fine linnen, and coveredst us with silk, and deckedst us with ornaments; and didst put bracelets upon our hands, and a chain on our neck, and jewels on our fore-heads, and eare-rings on our ears; and a beautifull crown on our heads; What we had not, thou gavest; what thou didst not find, thou madest; that we might be a not-unmeet match for the Lord of life: Is it want of beauty? *Behold, I am black, but comely*: what ever our hiew be in our own, or others eyes; it is enough that we are lovely in thine. *Behold, thou art fair, my beloved, behold, thou art faire, yea plen-*

Cant. 1. 5.

Cant. 1. 16

sant;

saint; Thou art beautifull, O my love, as Tirzah, comely as Jerusalem. How fair and how pleasant art thou, O Love, for delights! But, oh Saviour, if thou take contentment in this poor unperfect beauty of thy Spouse the Church, how infinite pleasure should thy Spouse take in that absolute perfection that is in thee, who art all lovelinesse and glory? And if she have ravished thy heart with one of her eyes, how much more reason hath her heart to be wholly ravished with both thine, which are so full of grace and amiableneſſe? and in this mutuall fruition, what can there be other then perfect blessednesse? Cant. 6. 4. Cant. 7. 6. Cant. 5. 16. Cant. 4. 9.

The

§. 6. *The resemblance of this union by the nourishment and the body.*

The Spirit of God, well knowing how much it imports us both to know and feel this blessed union whereof himself is the onely worker, labours to set it forth to us by the representations of many of our familiar concernments which we daily finde in our meats and drinks, in our houses, in our gardens and orchards; That which is neareſt to us is our nourishment; What can bee more evident, then that the bread, the meat, the drinke that we receive is incorporated into us, and becomes part of the substance whereof we consist? so as, after perfect digestion, there can be no distinction betwixt what we are, and what wee took:

took: Whiles that bread was in the bing, and that meat in the shambles, and that drink in the vessell, it had no relation to us, nor we to it; yea, whiles all these were on the Table, yea, in our mouths, yea, newly let down into our stomacks, they are not fully ours; for upon some nauseating dislike of nature, they may yet go the same way they came; but if the concoction be once fully finished, now they are so turned into our blood, and flesh, that they can be no more distinguished from our former substance, then that could be divided from it self, now they are dispersed into the veins, and concorporated to the flesh; and no part of our

flesh and blood is more ours, then that which was lately the bloud of the grapes, and the flesh of this fowl, or that beast: Oh Saviour, thou who art truth it selfe hast
Joh. 6. 51. said, *I am the living bread, that came down from heaven.*
55. *My flesh is meat indeed, and my blood is drink indeed*; and thereupon hast most justly
56. inferred; *He that eateth my flesh, and drinketh my blood, dwelleth in mee, and I in him*: and, as a necessary consequent of this spirituall manducation,
54. *Whoso eateth my flesh, and drinketh my blood, hath eternall life*: Lo, thou art bread indeed; not the common bread, but Manna; not the Israelitish Manna; alas, that fell from no higher then the region

region of clouds; and they that ate it died with it in their mouths; but thou art the living bread that came down from the heaven of heavens, of whom whosoever eats lives for ever: Thy flesh is meat, not for our stomacks, but for our souls; our faith receives and digests thee, and makes thee ours, and us thine: our materiall food in these corruptible bodies runs into corruption; thy spirituall food nourisheth purely, and strengthens us to a blessed immortality; As for this materiall food, many a one longs for it that cannot get it; many a one hath it, that cannot eat it; many eat it, that cannot digest it; many digest it in-

to noxious and corrupt humours; all that receive it, do but maintain a perishing life, if not a languishing death: but this flesh of thine, as it was never withheld from any true appetite, so it never yeelds but wholesome and comfortable sustenance to the soul, never hath any other issue then an everlasting life and happinesse. O Saviour, whensoever I sit at mine own Table, let mee think of thine; whensoever I feed on the bread and meat that is set before mee, and feel my self nourished by that repast, let me mind that better sustenance, which my soul receives from thee, and finde thee more one with me, then that bodily food:

Look

Look but into thy Garden, or Orchard; and see the Vine, or any other fruit-bearing tree how it grows, and fructifies; The branches are loaden with increase; whence is this, but that they are one with the stock; and the stock one with the root: were either of these severed, the plant were barren and dead: The branch hath not sap enough to maintain life in it self, unlesse it receive it from the body of the tree; nor that, unlesse it derived it from the root, nor that, unlesse it were cherished by the earth: Lo; *I am the Vine,* (saith our Saviour) *Ye are the branches; He that abideth in me, and I in him; the same bringeth forth much fruit; If*

§ 7. *This union resembled by the brāch and the stock; the foundation and the building.*

Joh. 15. 5, 6

a man abide not in me, he is cast forth as a branch, and is withered; were the branch and the body of the tree, of different substances, and only closed together in some artificiall contiguity, no fruit could be expected from it; it is onely the abiding in the tree as a living lim of that plant, which yeelds it the benefit and issue of vegetation. No otherwise is it betwixt Christ and his Church; the bough and the tree are not more of one piece, then we are of one substance with our Saviour; and branching out from him, and receiving the sap of heavenly vertue from his precious root, we cannot but be acceptably fruitfull: But if the Analogie seem

seem not to be so full, for that the branch issues naturally from the tree, and the fruit from the branch, whereas we by nature have no part in the Son of God; take that clearer resemblance which the Apostle fetches from the stock and the griffe, or cion: The branches of the wilde olive are cut off; and are graffed with choice cions of the good olive; those impes grow, and are now, by this insition, no lesse embodyed in that stock then if they had sprouted out by a natural propagation: neither can be any more separated from it then the strongest bough that nature puts forth: In the mean time that cion alters the nature of that stock, and whiles Rom. 11.

the root gives fatneſſe to the ſtock, and the ſtocke yeelds juice to the cion, the cion gives goodneſſe to the plant, and a ſpecification to the fruit: ſo as whiles the impe is now the ſame thing with the ſtock, the tree is different from it was; So it is betwixt Christ and the beleeving ſoul: Old *Adam* is our wilde ſtock, what could that have yeelded but either none, or fowre fruit? we are imped with the new man, Christ; that is now incorporated into us, we are become one with him; our nature is not more ours, then he is ours by grace; now we bear his fruit and not our own; our old ſtock is forgotten, all things are become

come new; our naturall life we receive from *Adam*; our spirituall life and growth from Christ; from whom after the improvement of this blessed insition we can be no more severed, then he can be severed from himself.

Look but upon thy house (that from vegetative creatures, thou maist turne thine eyes to those things which have no life) if that be uniform, the foundation is not of a different matter from the wals; both those are but one piece; the superstructure is so raised upon the foundation, as if all were but one stone; Behold, Christ is the chiefe corner stone, elect and precious; neither can there be any o-

1 Pet. 2. 6.

ther foundation laid then that which is laid on him; we are lively stones built up to a spirituall house, on that sure and firm foundation; some loose stones perhaps that lye unmortered upon the battlements, may be easily shaken down, but whoever saw a squared marble laid by line and levell in a strong wall upon a well-grounded base, flye out of his place by whatsoever violence; since both the strength of the foundation below, and the weight of the fabrick above, have setled it in a posture utterly unmoveable? Such is our spirituall condition, O Saviour; thou art our foundation, we are laid upon thee, and are therein one with

1 Cor. 3. 11
2 Pet. 2. 5.

with thee; we can no more be dis-joyned from thy foundation, then the stones of thy foundation can be dis-united from themselves: So then, to sum up all; as the head and members are but one body, as the husband and wife are but one flesh, as our meat and drink becomes part of our selves, as the tree and branches are but one plant, as the foundation and wals are but one fabrick; so Christ and the beleeving soul are indivisibly one with each other.

§ 8. *The certainty & indissolublenesse of this union.*

Where are those then that goe about to divide Christ from himself, Christ reall, from Christ mysticall; yeelding Christ one with himself, but not one with his Church:

Church: making the true beleever no lesse separable from his Saviour, then from the entireneſſe of his own obedience; dreaming of the uncomfortable, and self-contradicting paradoxes of the totall and finall Apostasie of saints: Certainly, these men have never thorowly digested the meditation of this blessed union whereof wee treat: Can they hold the beleeving soul a lim of that body whereof Christ is the head; and yet imagine a possibility of dissolution? Can they attain to the Sonne of God a body that is unperfect? Can they think that body perfect that hath lost his lims? Even in this mysticall body the best joynts may

may be subject to strains, yea, perhaps to some painfull and perilous luxations; but, as it was in the naturall body of Christ, when it was in death, most exposed to the cruelty of all enemies, that (upon an over-ruling providence) not a bone of it, could be broken; so it is still and ever with the spirituall; some scourgings and blows it may suffer, yea, perhaps some bruises, and gashes, but no bone can be shattered in peeces, much lesse diffevered from the rest of the body. Were we left to our selves, or could we be so much as in conceit, sundred from the body whereof we are, alas we are but as other men, subject to the same sinfull infir-

firmities, to the same dangerous and deadly miscarriages: but since it hath pleased the God of heaven to unite us to himself, now it concerns him to maintain the honour of his own body by preserving us entire.

Can they acknowledge the faithfull soul married in truth and righteousnesse to that celestiall husband, and made up into one flesh with the Lord of glory, & can they think of any Bils of divorce written in heaven? can they suppose that which by way of type was done in the earthly Paradise, to be really undone in the heavenly? What an infinite power hath put together, can they imagine that a limited power

can

can disjoyn? Can they think sin can be of more prevalence then mercy? Can they think the unchangeable God subject to after-thoughts? Even the Jewish repudiations never found favour in heaven: They were permitted, as a lesser evill to avoid a greater, never allowed as good; neither had so much as that toleration ever been, if the hard-heartednesse, and cruelty of that people had not enforced it upon *Moses*, in a prevention of further mischief: what place can this finde with a God, in whom there is an infinite tendernesse of love and mercy? No time can be any check to his gracious choice; the in-

inconstant mindes of us men may alter upon sleight dislikes; our God is ever himself; Heb.13.8. *Jesus Christ* the same yesterday, and to day, and for ever, Jam.1.17. *with him* there is no variableness, nor shadow of turning; Divorces were ever grounded upon hatred; Mal.2.16. No man (saith the Apostle) ever yet hated his owne flesh: Eph.5.29. much lesse shall God do so, 1 Joh.3.16. who is love it self: His love and our union, is like himself, everlasting: Having loved his own (saith the Disciple of Love) which were in the world, he loved them to Joh.13.1. the end. He that hates putting away, can never act it; Mal.2.16. so as in this relation we are indissoluble:

Can they have received

that

that bread which came down from heaven, and that flesh which is meat indeed, and that bloud which is drink indeed, can their souls have digested it by a lively faith, and converted themselves into it, and it into themselves, and can they now think it can be severed from their own substance?

Can they finde themselves truly ingraffed in the tree of life, and grown into one body with that heavenly plant, and as a living branch of that tree, bearing pleasant, and wholesome fruit, acceptable to God, and beneficiall to men; and can they look upon themselves, as some withered bough fit onely for the fire?

Rev. 22. 2.

Can

Can they find themselves living stones surely laid upon the foundation Jesus Christ, to the making up of an heavenly Temple for the eternall inhabitation of God, and can they think they can be shaken out with every storm of Temptation?

Have these men ever taken into their serious thoughts that divine prayer and meditation which our blessed Redeemer now at the point of his death left for an happy farewell to his Church, in every word whereof, there is an heaven of comfort; *Neither pray I for these alone, but for them also which shall believe in me through their word; That they all may be one, as thou Father art in me, and I*

Joh. 17. 20 21, 22.

in

in thee, that they also may bee one with us; And the glory that thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me. Oh heavenly consolation; oh indefeasible assurance! what roome can there be now here for our diffidence? Can the Son of God pray and not be heard? For himselfe hee needs not pray; as being eternally one with the Father, God blessed for ever; he prays for his; & his prayer is, That they may be one with the Father & him, even as they are one. They cannot therefore but be partakers of this blessed union; and being partakers of it they cannot be dissevered. And to make sure work, that glory

which

which the Father gave to the Son of his Love, they are already (through his gracious participation) prepossessed of; here they have begun to enter upon that heaven, from which none of the powers of hell can possibly eject them: Oh the unspeakably happy condition of beleevers! Oh that all the Saints of God, in a comfortable sense of their inchoate blessednesse, could sing for joy, and here beforehand begin to take up those Hallelujahs, which they shall ere long continue (and never end) in the Chore of the highest Heaven.

§ 9. *The privileges & benefits of this union: The first of them Life.*

Having now taken a view of this blessed union, in the nature and resemblances of it, it will be time to bend thine

thine eyes upon those most advantageous consequents, and high priviledges, which doe necessarily follow upon, and attend this heavenly conjunction. Whereof the first is that, which we are wont to account sweetest, *Life:* Not this naturall life, which is maintained by the breath of our nosthrils; Alas, what is that but a bubble, a vapour, a shadow, a dreame, nothing? as it is the gift of a good God, worthy to be esteemed precious; but as it is considered in its own transitorinesse, and appendent miseries, and in comparison of a better life, not worthy to take up our hearts. This life of nature is that which ariseth from the union of

the

the body with the soul, many times enjoyed upon hard tearms; the spirituall life which we now speak of, arising from the union betwixt God and the soul, is that wherein there can be nothing but perfect contentment, and joy unspeakable and full of glory. Yea, this is that life which Christ not only gives, but is: he that gave himself for us, gives himselfe to us, and is that life that he gives us; *When Christ, which is our life, shall appeare*; saith the Apostle: And *Christ is to me, to live*: and most emphatically, *I am crucified with Christ; Nevertheless I live; yet not I, but Christ liveth in mee*; Lo, it is a common favour, that

Col.3.4.

Phil.1.21.

Gal.2.20.

that in him we live, but it is an especiall favour to his own, that he lives in us: *Know you not your own selves,* (saith the Apostle) *how that Jesus Christ is in you, except ye be reprobates?* and where-soever he is, there he lives; we have not a dead Saviour, but a living; and where he lives, he animates: It is not therefore Saint *Pauls* case alone; it is every beleevers; who may truly say, *I live, yet not I, but Christ liveth in mee:* now, how these lives, and the authors of them are distinguished, is worth thy carefullest consideration. 2 Cor. 13. 5

Know then, my son, that every faithfull mans bosome is a *Rebeccaes* womb, wherein Gen. 25. 22.

in there are twins: a rough *Esau*, and the seed of promise; the old man, and the new; the flesh, and the spirit; and these have their lives distinct from each other; the new man lives not the life of the old, neither can the old man live the life of the new; it is not one life that could maintain the opposite struglings of both these: Corrupt nature is it that gives and continues the life of the old man; It is Christ that gives life to the new; we cannot say but the old man, or flesh, is the man too: Rom.7.18 *For I know* (saith the chosen Vessell) *that in me, that is, in my flesh, dwelleth no good thing:* but the spirituall part may yet better challenge the title. Rom.7.22 *For I delight in the Law*

of

of God after the inward man: That old man of ours is derived from the first *Adam*; as we sinned in him, so hee liveth in us; The second *Adam* both gives, and is the life of our regeneration, like as he is also the life of our glory, the life that follows our second resurrection: *I am* (saith he) *the resurrection and the life.* What is it then whereby the new creature lives? surely no other then the Spirit of Christ; that alone is it, that gives beeing and life to the renued soule. Life is no stranger to us, there is nothing wherewith we are so well acquainted; yea, we feel continually what it is, and what it produceth. It is that, from whence all

sense, action, motion floweth; it is that, which gives us to be what we are: All this is Christ to the regenerate man: It is one thing what he is, or doth as a man; another thing what he is, or doth as a Christian: As a man, he hath eyes, ears, motions, affections, understanding, naturally as his own: as a Christian he hath all these from him with whom he is spiritually one, the Lord Jesus; and the objects of all these vary accordingly: His naturall eyes behold bodily and materiall things; his spirituall eyes see things invisible; His outward eares hear the sound of the voice; his inward ears hear the voice of Gods Spirit, speaking to his

his soul; His bodily feet move in his own secular ways; his spirituall walk with God in all the ways of his Commandements. His naturall affections are set upon those things which are agreeable thereunto; he loves beauty, fears pain and losse, rejoyces in outward prosperity, hates an enemy; his renued affections are otherwise, and more happily bestowed; now he loves goodnesse for its own sake; hates nothing but sin, fears onely the displeasure of a good God, rejoyces in Gods favour which is better then life; His former thoughts were altogether taken up with vanity, and earthed in the world; now he seeks the

things above; where Christ
Col.3.1. sitteth at the right hand of
God; Finally, he is such, as
that a beholder sees nothing
but man in him; but God
and his soul finde Christ in
him, both in his renued per-
son and actions; in all the
degrees both of his life, and
growth of his sufferings,
and glory: *My little chil-*
Gal.4.19. *dren* (saith Saint *Paul*) *of*
whom I travell in birth again
untill Christ be formed in you.
Lo, here Christ both conce-
ived and born in the faithfull
heart; Formation follows
conception, and travell im-
plies a birth: Now the be-
1 Cor.3.1. 2 Pet.2.2. leever is a new-born babe in
Christ, and so mutually
Christ in him; from thence
1 John 2.14. he grows up to a strength
of

of youth; and at last to [b] perfection, even towards the measure of the stature of the fulnesse of Christ; And in this condition he is dead with Christ; [c] He is buried with Christ; [d] He is alive again unto God through Christ, [e] he is risen with Christ, [f] and with Christ he is glorified; Yea, yet more then so, his [g] sufferings are Christs, Christs sufferings are his; [h] He is in Christ an heir of glory; and Christ is in him, the hope of glory.

[b] Ephes. 4. 13. 2 Cor. 13. 9. Heb. 6. 1.
[c] Rom. 6. 8
[d] Rom. 6. 11.
[e] Col. 3. 1.
[f] Rō. 8. 17.
[g] Col. 1. 24
[h] Rō. 8. 17.
[i] Col. 1. 27

§ 10. *A complaint of our insensiblenesse of this mercy, and an excitation to a chearfull recognition of it.*

Dost thou not now finde cause (my son) to complain of thy self (as I confesse, I daily doe) that thou art so miserably apt to forget these

intimate respects between thy Christ and thee, art thou not ashamed to think how little sense thou hast had of thy great happiness? Lo, Christ is in thy bosome, and thou feelst him not; It is not thy soul that animates thee in thy renued estate, it is thy God and Saviour, and thou hast not hitherto perceived it; It is no otherwise with thee in this case, then with the members of thine own body; there is the same life in thy fingers and toes, that there is in the head, or heart, yea, in the whole man, and yet those limbs know not that they have such a life: Had those members reason as well as sense, they would perceive that wherewith

they are enlived; thou hast more then reason, faith; and therefore maist well know whence thou hast this spiritual life, & therupon art much wanting to thy self, if thou dost not enjoy so usefull and comfortable an apprehension: Resolve therefore with thy self that no secular occasion shall ever set off thy heart from this blessed object; and that thou wilt as soon forget thy naturall life, as this spirituall: and raise up thy thoughts from this dust, to the heaven of heavens: Shake of this naturall pusillanimity, and meane conceit of thy self as if thou were all earth, and know thy self advanced to a celestiall condition, that thou art uni-

ted vnto the Son of God, and animated by the holy Spirit of God; so as the life which Gal.2.20. thou now liuest in the flesh, thou liuest by the faith of the Son of God, who loued thee, and gaue himself for thee.

See then and confesse how iust cause we haue to condemn the dead-heartednesse wherewith we are subiect to be possessed: and how many worthy Christians are there in the world who bear a part with us in this iust blame; who haue yeelded ouer themselues to a disconsolate heartlesnesse, and a sad dejection of spirit; partly through a naturall disposition inclining to dumpishnesse, and partly through the pre-

prevalence of temptation. For Satan well knowing how much it makes for our happinesse cheerfully to reflect upon our interest in Christ, and to live in the joyfull sense of it, labours by all means to withdraw our hearts from this so comfortable object, and to clog us with a pensive kinde of spiritualism, accounting it no small mastery if he can prevail with us so far as to bereave us of this habituall joy in the holy Ghost, arising from the inhabitation of Christ living, and breathing within us. So much the more therefore must we bend all the powers of our soules against this dangerous and deadly machination of

our spirituall enemy; and labour, as for life, to maintain this Fort of our joy against all the powers of darknesse; and, if at any time we finde our selves beaten off, through the violence of temptation; we must chide our selves into our reuiued valour: and expostulate the matter with our shrinking courage, (with the man after Gods own heart) *Why art thou cast down, O my soule, and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God.*

Psal. 42. 11. 43. 5.

§ 11. *An incitement to joy and thankefulnesse for Christ our life.*

Neither is there more place for an heavenly joy, then for height of spirit, and raptures of admiration at that infinite goodnesse and mercy of our God,

God, who hath vouchsafed so far to grace his elect, as to honour them with a speciall inhabitation of his ever-blessed Deity: Yea, to live in them, and to make them live mutually in, and to himself; What capacity is there in the narrow heart of man to conceive of this incomprehensible favour to his poor creature? Oh Saviour, this is no small part of that great mystery wherin to the Angels desire to look, and can never look to the bottome of it! how shall the weak eyes of sinfull flesh ever be able to reach unto it? When thou in the estate of thine humane infirmity offeredst to goe down to the Centurions house, that humble Com-

1 Pet. 1. 12

mander

mander could say, *Lord, I am not worthy that thou shouldst come under my roof:* What shall we then say, that thou in the state of thine heavenly glory, shouldst vouchsafe to come down, and dwell with us in these houses of clay; and to make our breasts the Temples of thy holy Ghost? When thine holy mother came to visit the partner of her joy, thy fore-runner then in the womb of his mother, sprang for the joy of thy presence, though distermined by a second womb, how should we be affected with a raviſhment of spirit, whom thou hast pleased to visit in so much mercy, as to come down into us, and to be spiritually conceived in the

2 Cor. 6. 19

Luk. 1. 44.

the womb of our hearts, and thereby to give a new and spirituall life to our poore soules; a life of thine own, yet made ours; a life begun in grace, and ending in eternall glory.

§ 12. *The duties we owe to God for his mercy to us, in this life which we have frō Christ.*

Never did the holy God give a priviledge where he did not expect a duty: hee hath more respect to his glory, then to throw away his favours; The life that ariseth from this blessed union of our souls with Christ, as it is the height of all his mercies, so it cals for our most zealous affections, and most effectuall improvement. Art thou then thus happily united to Christ, and thus enlived by Christ? how entire must thou needs be with him

him, how dear must thy valuations be of him, how heartily must thou be devoted to him? *The spirit of man* (saith wise *Solomon*) *is the candle of the Lord searching all the inward parts of the belly*; and therefore cannot but be acquainted with his own inmates; and finding so heavenly a guest as the Spirit of Christ in the secret lodgings of his soul, applyes it self to him in all things: so as these two spirits agree in all their spirituall concernments; *The Spirit it self* (saith the holy Apostle) *beareth witnesse with our spirit, that we are the children of God*; and not in this case onely, but upon whatsoever occasion, the faithfull man hath this

Pro.20.27

Rom.8.16

Urim

Urim in his breast, & may cō-
sult with this inward Oracle
of his God for direction, and
resolution in all his doubts:
neither can he, according to
the counsell of the *Psalmist*, Psal. 4.4.
commune with his own
heart, but that Christ who
lives there, is ready to give
him an answer. Shortly,
our soules and we are one,
and the soul and life are so
neer one, that the one is
commonly taken for the o-
ther, Christ therefore, who
is the life and soul of our
soules, is and needs must be
so intrinsecall to us, that we
cannot so much as conceive
of our spirituall being with-
out him.

Thou needest not be told,
my son, how much thou va-

luest life, Besides thine own sense, Satan himself can tell thee, (and in this case thou maist beleeve him) *Skin for skin, and all that a man hath will he give for his life*; What ransome can be set upon it, that a man would stick to give? though mountains of gold, though thousands of gems, or ten thousand rivers of oyl? Yea, how readily doe we expose our dearlims, not to hazard onely, but to losse for the preservation of it? Now alas, what is our life? *It is even a vapour that appeareth for a little time, and then vanisheth away.* And if we doe thus value a perishing life, that is going out every moment, what price shall we set upon eternity?

Job 2.4.

Ps. 49.7.

Micah 6.7.

Jam. 4.14.

If

If Christ be our life, how precious is that life, which neither inward distempers, nor outward violences can bereave us of; which neither can be decayed by time, nor altered with crosse events? Heare the chosen Vessell, *What things were gaine to me, those I counted losse for Christ; Yea, doubtlesse I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and doe count them but dung that I may win Christ*; and, as one that did not esteem his own life deare to him, in respect of that better, *always* (saith he) *bearing about in the body, the dying of the Lord Jesus, that the life also*

Phil. 3. 7, 8

1 Act. 20. 24

2 Cor. 4. 10

so of Jesus, might be made manifest in our body: How chearfully have the noble and conquering armies of holy Martyrs given away these momentany lives, that they might hold fast their Jesus, the life of their souls: and who can be otherwise affected that knows and feels the infinite happinesse that offers it self to be enjoyed by him in the Lord Jesus?

Lastly, if Christ bee thy life, then thou art so devoted to him that thou livest, as in him, and by him, so to him also, aiming onely at his service and glory, and framing thy self wholly to his will and directions. Thou canst not so much as eat or drink but with respect to him,

1 Cor. 10.

him; Oh the gracious reſolution of him that was rapt into the third heaven, worthy to be the pattern of all faithfull hearts; *According to my earneſt expectation and my hope that in nothing I ſhall be aſhamed, but that with all boldneſſe, as always, ſo now alſo Chriſt ſhall be magnified in my body, whether it be by life or by death: For to me to live is Chriſt, and to dye is gain.* Our naturall life is not worthy to be its own ſcope; we doe not live meerly that we may live: our ſpirituall life, Chriſt, is the utmoſt and moſt perfect end of all our living; without the intuition whereof, we would not live, or if we ſhould, our naturall life were no other

Phil. 1. 20, 21.

then

then a spirituall death: O h Saviour, let me not live longer then I shall be enlived by thee, or then thou shalt be glorified by me. And what rule should I follow in all the carriage of my life but thine? thy precepts, thine examples, that so I may live thee, as well as preach thee; and in both may finde thee, as thou hast truly laid forth thy self, *the way, the truth, and the life*; the way wherein I shall walk, the truth which I shall beleeve and professe, and the life which I shall enjoy: In all my morall actions therefore teach me to square my self by thee; whatever I am about to doe, or speak, or affect; let me think: If my Saviour were now upon earth,

Joh. 14. 6.

earth, would he doe this that I am now putting my hand unto? would he speak these words that I am now uttering? would he be thus disposed as I now feel my self? Let me not yeeld my self to any thought, word, or action which my Saviour would be ashamed to own. Let him be pleased so to manage his own life in me, that all the interesse he hath given me in my self may bee wholly surrendred to him; that I may be as it were dead in my self, whiles he lives and moves in me.

§ 13. *The improvement of this life; in that Christ is made our wisdome.*

By vertue of this blessed union, as Christ is become our life; so that which is the highest improvement not onely of the rationall, but the

the supernaturall and spirituall life) is he thereby also made unto us of God, *Wisdome, Righteousnesse, Sanctification, and Redemption.* Not that he onely workes these great things in and for us, (this were too cold a construction of the divine bounty) but that he really becomes all these to us, who are true partakers of him.

1 Cor. 1. 30.

Even of the wisest men that ever nature could boast of, is verified that character which the divine Apostle gave of them long agoe; *Their foolish heart was darkned; professing themselves to be wise, they became fools;* and stil the best of us (if we be but our selves) may take up that complaint of *Asaph*: *So foolish*

Rom. 1. 21, 22.

dish was I and ignorant, I was as a beast before thee; and of *Agur* the son of *Jake*; *Surely I am more brutish then man, and have not the understanding of a man; I neither learned wisdome, nor have the knowledge of the holy*: and if any man will be challenging more to himself, he must at last take up with *Solomon*; *I said I will be wise, but it was farre from me*. But how defective soever we are in our selves, there is wisdome enough in our head, Christ, to supply all our wants: He that is the wisdome of the Father is by the Father made our wisdome: *In him are hid all the treasures of wisedome and knowledge*, saith the Apostle: So hid, that they are both

Ps.73.22.

Prov.30. 2,3.

Eccl.7.23.

Col.2.3.

both revealed, and communicated to his own: *For God who commanded the light to shine out of darkneſſe, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.* 2 Cor. 4. 6. In and by him hath it pleaſed the Father to impart himſelf unto us; *He is the image of the inviſible God; even the brightneſſe of his glory, and the expreſſe image of his perſon.* Col. 1. 15. Heb. 1. 3. It was a juſt check that he gave to *Philip* in the Goſpel; *Have I been ſo long time with you, and yet haſt thou not known me, Philip? he that hath ſeen me, hath ſeen the Father.* John 14. 9. And this point of wiſdome is ſo high and excellent, that all humane skil, and all the ſo much ad-

admired depths of Philosophy are but meer ignorance and fooliſhneſſe, in comparison of it; Alas, what can theſe profound wits reach unto, but the very outſide of theſe viſible and tranſitory things? as for the inward forms of the meaneſt creatures, they are ſo altogether hid from them, as if they had no beeing; and as for ſpirituall and divine things, the moſt knowing Naturaliſts are either ſtone-blinde, that they cannot ſee them, or grope after them in an Egyptian darkneſſe: *For the naturall man perceiveth not the things of the Spirit of God; neither can he know them, becauſe they are ſpiritually diſcerned*; How much leſſe can they know

1 Cor. 2. 14

know the God of Spirits, who (besides his invisibility) is infinite, and incomprehensible: only he, who is made our wisdome enlightneth our eyes with this divine knowledge; *No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him.* Mat. 11. 27

Neither is Christ made our wisdome onely in respect of heavenly wisdome imparted to us; but in respect of his perfect wisdome imputed unto us: Alas, our ignorances and sinfull mispriſions are many and great, where should we appear, if our faith did not fetch succour frō our all-wise, and all-sufficient Mediator? Oh Saviour, we are wise in thee our head,

how weak soever we are of our selves: Thine infinite wisdome and goodnesse both covers and makes up all our defects; The wife cannot be poor, whiles the husband is rich; thou hast vouchsafed to give us a right to thy store; we have no reason to be disheartned with our own spirituall wants, whiles thou art made our wisdome.

§ 14. *Christ made our Righteousnesse.*

It is not meer wisdome that can make us acceptable to God; if the serpents were not in their kinde wiser then we, we should not have been advised to be wise as serpents: That God, who is essentiall Justice, as well as Wisedome, requires all his to be not more wise, then exquisitely righteous: Such,

in themselves they cannot be; *For in many things we sin all*; such therefore they are, and must be in Christ, their head, who is made unto us of God, together with Wisdome, Righteousnesse; Oh incomprehensible mercy! *He hath made him to be sin for us, who knew no sin, that we might be made the righteousnesse of God in him*; what a marvellous and happy exchange is here? we are nothing but sin; Christ is perfect righteousnesse; He is made our sin, that we might he made his righteousnesse; He that knew no sin, is made sin for us; that we who are all sin, might be made Gods righteousnes in him; In our selves wee are not onely sinfull, but sin;

2 Cor. 5. 21

In

In him we are not righteous onely, but righteousnesse it self; Of our selves, we are not righteous, we are made so; In our selves, we are not righteous, but in him; we made not our selves so, but the same God in his infinite mercy who made him sin for us, hath made us his righteousnesse: No otherwise are we made his righteousnesse, then he is made our sin: Our sin is made his by Gods imputation; so is his righteousnesse made ours; How fully doth the second *Adam* answer, and transcend the first; *By the offence of the first, judgement came upon all men to condemnation; by the righteousnesse of the second, the free gift came* Rom. 5. 18

Rō.5.19. *upon all men unto justification of life. As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous;* righteous, not in themselves, (*so* Rom.5.12 *death passed upon all, for that all have sinned*) but in him that 5.11. made them so, by whom we have received the atonement: How free then, and how perfect is our justification? What quarrell may the pure and holy God have against righteousnesse? against his own righteousnesse? and such are we made in, and by him: what can now stand between us and blessednes? Not our sins; for this is the praise of his mercy, that he Rom 4.5. *justifies the ungodly*; Yea, were wee not sinfull, how were

were we capable of his justification: sinfull, as in the tearm from whence this act of his mercy moveth, not, as in the tearm wherein it resteth; his grace findes us sinfull, it doth not leave us so: Far be it from the righteous Judge of the world to absolve a wicked soul continuing such: *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord*: No, but he kils sin in us whiles he remits it; and, at once cleanseth, and accepts our persons: Repentance and remission doe not lagge one after another; both of them meet at once in the penitent soul: at once doth the hand of our faith lay Pro. 17.15

hold on Christ, and the hand of Christ lay hold on the soul to justification: so as the sinnes that are done away, can be no barre to our happinesse: And what but sinnes can pretend to an hindrance? All our other weaknesses are no eye-sore to God, no rub in our way to heaven; What matters it then how unworthy wee are of our selves? It is Christs obedience that is our righteousnes: and that obedience cannot but be exquisitely perfect, cannot but be both justly accepted as his, and mercifully accepted as for us. There is a great deal of difference betwixt being righteous, and being made righteousnesse; every regenerate soul hath an

an inherent justice, or righteousnesse in it self; *He that is righteous, let him be righteous still,* saith the Angel: But at the best this righteousnes of ours, is like our selves full of imperfection; *If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? Behold, we are before thee in our trespasses, for we cannot stand before thee, because of this; How should a man be just with God; If he will contend with him, he cannot answer him one of a thousand.* So then, hee that doth righteousnesse is righteous, but by pardon and indulgence, because the righteousnesse he doth is weak and imperfect; he that is made righteousnesse, is perfectly righteous by a gra-

Rev. 22. 11

Ps. 130. 3.

Ezra 9. 15.

Job 9. 2, 3.

1 Joh. 3. 7.

cious acceptation, by a free imputation of absolute obedience. Wo were us, if wee were put over to our own accōpliſhments; for, *Curſed is every one that cōtinueth not in all things which are written in the book of the Law to do them*; and, *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us*; Lo, if there be truth in us, we muſt confeſſe we have ſinne in us; and if we have ſin, we violate the Law; and if we violate the Law, we lye open to a curſe. But here is our comfort; that our ſurety hath paid our debt: It is true, we lay forfaited to death; Juſtice had ſaid, *The ſoul that ſinneth ſhall die*: Mercy interpoſeth, and ſatisfies; The

Gal. 3. 10. Deut. 27. 16.

1 Joh. 1. 8.

Ezek. 18. 4

Son

Son of God (whose every drop of bloud was worth a world) payes this death for us: And now, *Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* Our sin, our death is laid upon him, and undertaken by him; *He was wounded for our transgressions, he was bruised for our iniquities; the chastisements of our peace were upon him, and with his stripes we are healed;* His death, his obedience is made over to us; So then, the sin that we have committed, and the death that we have deserved

Rom. 8, 33 34.

Esa. 53. 5.

is

is not ours; but the death which he hath endured, and the obedience that he hath performed, is so ours, as he is ours, who is thereupon made of God our righteousnesse. Where now are those enemies of grace that scoffe at imputation; making it a ridiculous paradox, that a man should become just by another mans righteousnesse? How dare they stand out against the word of truth, which tels us expressly that Christ is made our righteousnesse? What strangers are they to that grace they oppugn? How little do they consider that Christ is ours? his righteousnesse therefore by which we are justified, is in him our own; Hee that

hath

hath *borne the iniquitie of us all* hath taught us to call our sinnes our *debts*; those debts can be but once paid; if the bounty of our Redeemer hath staked down the sums required, and cancelled the bonds; and this payment is (through mercy) fully accepted as frō our own hands, what danger, what scruple can remain? What doe we then, weak souls, tremble to think of appearing before the dreadfull tribunall of the Almighty? we know him indeed to be infinitely, and inflexibly just; we know his most pure eyes cannot abide to behold sin; we know wee have nothing else but sinne for him to behold in us: Certainly, were we to appear before

Isa. 53. 6.

Mat. 6. 12.

before him in the meer shape of our own sinfull selves, we had reason to shake and shiver at the apprehension of that terrible appearance; but now that our faith assures us, we shall no otherwise bee presented to that awfull Judge then as cloathed with the robes of Christs righteousnesse; how confident should we be, thus decked with the garments of our elder brother, to carry away a blessing? whiles therefore we are dejected with the conscience of our own vilenesse, we have reason to lift up our heads in the confidence of that perfect righteousnesse which Christ is made unto us; and we are made in him.

At

At the barre of men many a one is pronounced just who remains inwardly foule and guilty; for the best of men can but judge of things as they appear, not as they are; but the righteous Arbiter of the world declares none just whom he makes not holy. The same mercy therefore that makes Christ our righteousnesse, makes him also our sanctification; of our selves, wretched men, what are we other at our best, then unholy creatures, full of pollution and spirituall uncleannesse? it is his most holy Spirit that must cleanse us from all the filthinesse of our flesh and spirit, and work us daily to further degrees of sanctification, (*He that is holy,*

§. 25. *Christ made our Sanctification.*

2 Cor. 7. 1.

Rev.22.11 *holy, let him be holy still*) neither can there be any thing more abhorring from his infinite justice and holinesse, then to justifie those fouls which lie still in the loathsome ordure of their corruptions. Certainly, they never truly learnt Christ, who would draw over Christs righteousnesse, as a case of their close wickednesses; that sever holinesse from justice, and give no place to sanctification, in the evidence of their justifying: Never man was justified without faith; Acts.15.9 and whersoever faith is there it purifieth and cleanseth; But besides that the Spirit of Christ works thus powerfully (though gradually) within us; *That he may sanctifie*

sanctifie and cleanse us with the washing of water, by the word, his holinesse is mercifully imputed to us, *That he may present us to himself a glorious Church, not having spot, or wrinckle, or any such thing, but that wee should bee holy and without blemish:* so as that inchoate holinesse, which by his gracious inoperation grows up daily in us towards a full perfection, is abundantly supplyed by his absolute holinesse, made no lesse by imputation, ours, then it is personally his: When therefore we look into our bosomes, we finde just cause to bee ashamed of our impurity, and to loath those dregs of corruption, that yet remain in Eph. 5. 26, 27.

in our sinfull nature; but when wee cast up our eyes to heaven, and behold the infinite holinesse of that Christ, to whom we are united, which by faith is made ours, wee have reason to bear up against all the discouragements, that may arise from the conscience of our own vilenesse, and to look God in the face with an awfull boldnesse, as those whom he is pleased to present holy, and unblameable, and unreproveable in his sight: as knowing that he that sanctifieth, and they that are sanctified are all of one.

Col. 1. 22.

Heb. 2. 11.

§ 16. *Christ made our Redemption.*

Redemption was the great errand for which the Sonne of God came down into the world;

vvorld; and the vvorke vvhich hee did vvhiles hee vvas in the vvorld, and that, vvhich (in vvay of application of it) hee shall bee ever accomplishing, till he shall deliver up his Mediatory Kingdome into the hands of his Father, in this he begins, in this he finishes the great businesse of our salvation: For those who in this life are enlightned by his vvisdome, justified by his merits, sanctified by his grace, are yet conflicting vvith manifold temptations, and struggling with varieties of miseries and dangers, till upon their happy death, and glorious resurrection, they shall be fully freed, by their ever-blessed and victorious Redeemer:

deemer: He therefore, vvho by vertue of that heavenly union, is made unto us of God, Wisdome, Righteousnesse, Sanctification; is also upon the same ground made unto us our full Redemption. Redemption implies a captivity; We are naturally under the vvofull bondage of the Law, of sin, of miseries, of death: The Law is a cruell exactor; for it requires of us vvhat vvee cannot now doe; and vvhips us for not doing it; *for the Law worketh wrath*; and, *as many as are of the workes of the Law, are under the curse.* Sinne is a vvorse tyrant then he, and takes advantage to exercise his cruelty by the Law; *For when we were in the flesh, the motions*

Rom.4.15
Gal.3.10.
Rom.7.5.

motions of sins, which were by the Law, did work in our members to bring forth fruit unto death; Upon sinne necessarily follows misery, the forerunner of death; and death the upshot of all miseries; *By one man sinne entred into the world, and death by sin; and so death passed upon all men, for that all have sinned.* Rom.5.12. From all these is Christ our Redemption; from the Law; *for Christ hath redeemed us from the curse of the Law, being made a curse for us:* Gal.3.13. From sin; *for we are dead to sin, but alive unto God through Jesus Christ our Lord; Sin shall not have dominion over you, for ye are not under the Law, but under Grace.* Rom.6.11. 6.14. From death, and therein from all miseries: *O death, where*

1 Cor. 15. 55,56,57. *where is thy sting? O grave, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law: But thanks be to God which giveth us victory through our Lord Jesus Christ.* Now then, let the Law doe his worst, *we are not under the Law, but under Grace.* Rom. 6.14 The case therefore is altered betwixt the Law and us. It is not now a cruell Task-master, to beat us to, and for our work; it is our Schoolmaster, to direct, and to whip us unto Christ: It is not a severe Judge, to condemne us, it is a friendly guide to set us the way towards heaven. Let sin joyn his forces together with the Law, they cannot prevail to our hurt;

For

For what the Law could not doe, in that it was weak through the flesh, God sending his owne Son in the likenesse of sinfull flesh, condemned sin in the flesh, that the righteousnesse of the Law might be fulfilled in us, who walk not after the flesh but after the spirit. Let death joyn his forces with them both, we are yet safe; *For the Law of the spirit of life, hath freed us from the Law of sin, and of death;* What can we therefore fear, what can we suffer, whiles Christ is made our Redemption?

Rom.8.3.

Rom.8.2.

Finally, as thus Christ is made unto us Wisdome, Righteousnesse, Sanctification, & Redemption, so whatsoever else he either is, or hath or doth, by vertue of this blessed

blessed union, becomes ours; he is our riches[a], our strength[b], our glory[c], our salvation[d], our all[e]: he is all to us, and all is ours in him.

§ 17. *The externall priviledges of this union, a right to the blessings of earth and heaven.*

From these primary and intrinsecal priviledges therefore, flow all those secondary and externall, wherewith we are blessed; and therein a right to all the blessings of God, both of the right hand and of the left; an interesse in all the good things both of earth and heaven: Hereupon it is that the glorious Angels of Heaven become our Guardians, keeping us in all our ways, and working secretly for our good upon all occasions; that all Gods creatures are at our service;

[a] Eph. 1. 7. [b] Psal. 27. 1 28. 7. [c] Eph. 1. 18 [d] 1 Thes. 5. 9. Esa. 12. 2. [e] Col. 3 11

service; that we have a true spirituall title to them; *All things are yours* (saith the Apostle) *and ye are Christs, and Christ Gods.* 1 Cor. 3. 22, 23.

But take heed, my son, of mis-laying thy claime to what, and in what manner thou ought'st not. There is a civill right, that must regulate our propriety to these earthly things; our spirituall right neither gives us possession of them, nor takes away the right and propriety of others; Every man hath and must have what by the just Lawes of purchase, gift, or inheritance is derived to him; otherwise there would follow an infinite confusion in the world, we could neither enjoy nor give our owne, and

onely will, and might must be the arbiters of all mens estates, which how unequall it would be, both reason and experience can sufficiently convince. This right is not for the diception or usurpation of that which civill titles have legally put over to others; there were no theft, no robbery, no oppression in the world, if any mans goods might be every mans: But for the warrantable and comfortable injoying of those earthly commodities in regard of God their originall owner, which are by humane conveiances justly become ours; The earth is the Lords and the fulnesse of it, in his right what ever parcells doe lawfully descend unto us, we may

may justly possesse as we have them legally made over to us from the secondary and immediate owners. There is a generation of men who have vainly fancied the founding of Temporall dominion in Grace, and have upon this mistaking ousted the true heyres as intruders, and feoffed the iust and godly in the possession of wicked inheritors; which whether they be worse Commonwealthsmen, or Christians is to me utterly uncertaine, sure I am they are enemies to both; whiles on the one side, they destroy all civill propriety, and commerce; and on the other, retch the extent of the power of Christianity so far, as the matter is injurious, and

destructive both to reason and to the Lawes of all well ordred humanity. Nothing is ours by injury and injustice, all things are so ours that we may with a good conscience enjoy them as from the hand of a munificent God, when they are rightfully cleared upon us by the lawfull convention or bequest of men. In this regard it is that a Christian man is the Lord of the whole universe, and hath a right to the whole creation of God; how can he challenge lesse? he is a son, and in that an heire, and (according to the high expression of the holy ghost) a co-heir with Christ. As therefore we may not be high minded, but fear, so we may not be too low-hearted

red in the under-valuing of our condition, In God we are great, how mean soever in our selves. In his right the world is ours, what ever pittance we enjoy in the one or other, how can we be left poore when we are rich with him who is the possessour of heaven and earth?

If were but a poore comfort to us, if by vertue of this union wee could only lay claime to all earthly things: alas, how vaine and transitory are the best of these? perishing under our hand in the very use of them, and in the meane while how unsatisfying in the fruition? All this were nothing, if we had not hereby an interesse in the best of all Gods favours, in the heaven of heavens and the e-

ternity of that glory which is there laid up for his Saints, far above the reach of all humane expressions, or conceits. It was the voice of him who is the eternall word of his Father; *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me*, and not only to be meere spectators, but even partners of this celestiall blisse together with himselfe; *The glory which thou gavest me I have given them, that they may be one, even as we are one.* Oh the transcendent and incomprehensible blessednesse of the beleevers, which even when they enjoy they cannot be able to utter, for measure infinite, for duration eternall!

Ioh. 17. 24.

Ioh. 17. 22.

Oh

that the inexplicable joy of the full & everlasting accomplishment of the happy union of Christ & the beleeving soule, more fit for thankfull wonder and ravishment of Spirit, then for any finite apprehension.

§ 18. *The meanes by which this union is wrought.*

Now that we may looke a little further into the meanes by which this union is wrought; Know, my Sonne, that as there are two persons between whom this union is made, Christ and the beleever; so each of them concurres to the happy effecting of it: Christ, by his Spirit diffused through the hearts of all the regenerate, giving life and activity to them; the beleever, laying hold by faith upon Christ so working in him; and thefe doe so reach upon

each other, that from their mutuall operation results this gracious union whereof wee treat. Here is a spirituall marriage betwixt Christ and the soule: The liking of one part doth not make up the match, but the consent of both. To this purpose Christ gives his spirit; the soule plights her faith: What interesse have we in Christ but by his spirit? what interesse hath Christ in us but by our faith?

On the one part; *He hath given us his holy Spirit*, saith the Apostle; and (in a way of correlation) *we have received not the spirit of the world, but the spirit which is of God*; And this spirit we have so received, as that he dwells in us; and so dwells in us, as that we

1 Thes. 4. 8

1 Cor. 2. 12

Rom. 8. 11

are

are joyned to the Lord, and he that is joyned to the Lord is one spirit.

On the other part, wee have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. So as now *the life that we live in the flesh, we live by the faith of the Sonne of God, who dwelleth in our hearts by faith.* Of the grace of faith (according to St. Peters style) truly precious, justly recommended to us by St. Paul above all other graces incident into the soule, as that, which if not alone ever chiefly transacts all the maine affaires tending to salvation: for faith is the quickning grace [a], the directing grace [b], the protecting grace [c], the establishing

1 Cor. 6. 17. Gal. 2. 20.

Ephes. 3. 17.

2 Pet. 1. 1.

Ephes. 6. 16.

a Gal. 2. 20. Rom. 1. 17.
b 2 Cor. 5. 7.
c Ephes. 6. 16.

grace, [a] the justifying grace, [b] the sanctifying and purifying grace, [c] faith is the grace that assents to, apprehends, applyes, appropriates Christ, and hereupon the uniting grace, and (which comprehends all) the saving grace. If ever therefore we looke for any consolation in Christ, or to have any part in this beatificall union, it must be the maine care of our hearts to make sure of a lively faith in the Lord Jesus, to lay fast hold upon him, to clasp him close to us, yea to receive him inwardly into our bosomes, and so to make him ours, and our selves his, that we may be joyned to him as our head, espoused to him as our husband, incorporated into him

[a] Rom. 11. 26.
[b] 2 Cor. 1. 24
[c] Rom. 5. 1.
[d] Act. 15. 9.
[e] Heb. 11. 1

as our nourishment engrafted in him as our stock, and layd upon him as a sure foundation.

§. 19. Hitherto we have treated of this blessed union as in relation to Christ the head; it remaines that we now consider it, as it stands in relation to the members of his mysticall body, one towards another. For as the body is united to the head, so must the members be united to themselves to make the body truly compleat. Thus the holy ghost by his Apostle: *As the body is one and hath many members, and all the members of that one body being many, are one body, so is Christ.* From this entire conjunction of the members with each other, arises

The union of Christs members with themselves; First, those in heaven.

1 Cor. 12. 12.

that

that happy communion of Saints, which wee professe both to believe and to partake of. This mysticall body of Christ is a large one, extending it self both to heaven and earth; there is a reall union betwixt all those farre-spred limmes: betweene the Saints in heaven; betweene the Saints on earth; betwixt the Saints in heaven and earth.

We have reason to begin at heaven, thence is the originall of our union and blessednesse: There was never place for discord in that region of glory, since the rebellious Angels were cast out thence; the spirits of just men made perfect must needs agree in a perfect unity; neither can it be otherwise, for there is but one

Heb. 12.

will

will in heaven, one scope of the desires of blessed souls? what is the glory of the Saints, but all the whole quire sing one song, and in that one harmonious tune of Alleluiah. We poor parcell-sainted souls here, on earth, professe to bend our eyes directly upon the same holy end, the honour of our Maker and Redeemer, but, alas, at our best, we are drawn to look asquint at our own aims of profit, or pleasure. We professe to sing loud praises unto God, but it is with many harsh and jarring notes; above, there is a perfect accordance in an unanimous glorifying of him that sits upon the throne for ever: *Oh, how ye love the Lord, all ye his Saints,* Ps. 31. 23.

Ps.31.23. Oh how joyfull ye Quires of
Ps.149.5. Saints shall you make the
heavens ring with your
Ps.89.5. wonders, O Lord, your faithfulnesse also in the congregation of
the Saints! O what a blessed
Heb.12.22 Common-wealth is that a-
bove! The City of the living
God, the heavenly Jerusalem
(ever at unity within it selfe)
Ps.122.3. & therein the innumerable com-
pany of Angels, and the generall
Assembly and Church of the
first-born, which are written in
heaven, the spirits of just men
made perfect, and (whom they
all adore) God the judge of all,
and Jesus the Mediator of the
New Testament. All these as
Ps.68.17. one, as holy: These twenty
thousand chariots of heaven
move all one way; When these
Rev.4.6,7. four beasts full of eyes, round
about the throne give glory, and
honour,

heaven, and thanks to him that
sits upon the throne, saying, Ho-
ly, holy, holy Lord God Almigh-
ty, which was, and is, and is to
come, then the four and twenty
Elders fall down before him,
and cast their crownes be-
fore the throne. No one wears
his crown whiles the rest
cast down theirs, all accord
in one act of giving glory to
the Highest. After the sealing
of the Tribes, A great multi-
tude, which no man could num-
ber, of all Nations, and kin-
dreds, and people, and tongues
stand before the throne, and be-
fore the Lamb clothed with
white robes, and palmes in their
hands. And cryed with a loud
voice, Salvation to our God,
which sitteth upon the throne,
and unto the Lamb. And all
the

Rev. 4. 8, 9, 10.

Rev. 7. 4. V. 9, 10.

Revel. 7. 11. 12.

the Angels ſtood about the throne, and about the Elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto God for ever and ever. Lo, thoſe ſpirits which here below were habited with ſeverall bodies, different in ſhapes, ſtatures, ages, complexions, are now above as one ſpirit rather diſtinguiſhed, then divided; all united in one perpetuall adoration and fruition of the God of ſpirits, all mutually happy in God, in themſelves, in each other.

Our

Our copy is set us above; we labour to take it out here on earth; What doe we but daily pray that the blessed union of soules, which is eminent in that empyreall heaven, may be exemplified by us in this region of mortality? *For, having through Christ an accesse by one spirit unto God the Father, being no more strangers and forainers, but fellow Citizens with the Saints, and of the houshold of God,* we cease not to pray, *Thy will be done in earth, as it is in heaven.* Yea, O Saviour, thou, who canst not but be heard, hast prayed to thy Father for the accomplishment of this union; *That they may be one even as we are one; I in them, and thou in me, that they*

§ 20. *The unio of Christs members upon earth: First, in matter of judgement.*

Eph. 2. 18, 19.

Mat. 6. 10.

Joh. 17. 22. 23.

they may be perfect in one.

What then is this union of the members of Christ here on earth, but a spiritual oneness arising from an happy conspiration of their thoughts and affections? for whereas there are two main principles of all humane actions and dispositions, the brain and the heart; the conjuncture of these two cannot but produce a perfect union, from the one our thoughts take their rise, our affections from the other, in both, the soul puts it self forth upon all matter of accord, or difference. The union of thoughts is, when we minde the same things, when we agree in the same truths: This is the charge which the Apostle

postle of the Gentiles lays upon his Corinthians, and, in them persons, upon all Christians; *Now I beseech you, Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same mind and in the same judgement*; And this is no other then that one faith, which makes up the one Church of Christ upon earth. One, both in respect of times and places. Of times: so as the Fathers of the first world, and the Patriarks of the next, and all Gods people in their ages, that looke (together with them) for the redemption of Israel, are united with us Chri-

1 Cor. 1. 10

Eph. 4. 5.

Luke 2.38

Christians of the last days in the same beleef, and make up one entire body of Christs Catholik Church: Of places, so as all those that truly profesle the name of Christ (though scattered into the farthest remote regions of the earth) even those that walk with their feet opposite to ours, yet meet with us in the same center of Christian faith, and make up one household of God.

Not that we can hope it possible that all Christians should agree in all truths; whiles wee are here, our minds cannot but be more unlike to each others, then our faces; yea, it is a rare thing for a man to hold constant to his own apprehensi-

ons.

ons. Lord God! what a world doe we meet with of those, who mis-call themselves severall Religions, indeed, severall professions of one and the same Christianity? *Melchites, Georgians, Maronites, Jacobites, Armenians, Abyssines, Coptits, Nestorians, Russians, Mengrellians*, and the rest that fill up the large Map of Christianography: all which, as whiles they hold the head Christ, they cannot be denyed the privilege of his members; so being such, they are, or should be indissolubly joined together in the unity of spirit and maintenance of the faith which was once delivered unto the Saints. It is not the variety of by-opinions that

Jude 3.

that should, or can exclude them from having their part in that one Catholick Church; and their just claim to the communion of Saints, whilst they hold the solid and precious foundation, it is not the hay, or stubble, which they lay upon it, that can cast them off from God, or his Church: But, in the mean time, it must be granted, that they have much to answer for to the God of peace and unity, who are so much addicted to their own conceits, and so indulgent to their own interesse, as to raise and maintain new Doctrines, and to set up new Sects in the Church of Christ, varying from the common and received truths, labouring to

1 Cor. 3. 12

draw

draw Disciples after them to the great distraction of soules, and scandall of Christianity. With which soul of disturbers, I must needs say, this age into which we are fallen, hath been, and is above all that have gone before us, most miserably pestered. What good soul can be other then confounded to hear of, and see more then an hundred and fourscore new, (and some of them dangerous and blasphemous) opinions broached, and defended in one (once famous and unanimous) Church of Christ? Who can say other, upon the view of these wild thoughts, then *Gerson* said long since, that the world now growne old, is full of doting fancies;

if

if not rather than the world now near his end, raves, and talks nothing but fancies, and frenzies? How arbitrary soever these self-willed fanaticks may think it, to take to themselves this liberty of thinking what they list; and venting what they think, the blessed Apostle hath long since branded them with an heavy sentence; *Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which you have learned, and avoid them; For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words, and by fair speeches deceive the hearts of the simple.*

Rō.16.17.

But notwithstanding all this

this hideous variety of vain and heterodoxall conceipions; he who is the truth of God, and the Bridegroom of his Spouse the Church, hath said, *My Dove, my undefiled is one.* Cant. 6. 9. One, in the main, essentiall, fundamentall veritles necessary to salvation; though differing in divers mis-raised Corollaries, inconsequent inferences, unnecessary additions, feigned traditions, unwarrantable practises: the body is one, though the garments differ; yea, rather (for most of these) the garment is one, but differs in the dressing; handsomely and comely set out by one, disguised by another. Neither is it, nor ever shall be in the power of all the fiends

of hell, the professed makebates of the world, to make Gods Church other then one; which were indeed vterly to extinguish, and reduce it to nothing: for the vnity, and entity of the Church, can no more be diuided then it self. It were no lesse then blasphemy to fasten vpon the chaste and most holy husband of the Church any other then one Spouse; In the Institution of Marriage *did he not make one? yet had he the residue of the spirit; and wherefore one? that he might seek a godly seed.* That which he ordained for vs, shall not the holy God much more obserue in his own heauenly match with his Church? Here is then

Mal. 2. 15.

one

one Lord, one Faith, one Baptisme; One Baptisme, by which wee enter into the Church, one Faith, which we professe in the Church, and one Lord whom wee serve, and who is the head, and husband of the Church.

§ 21. *The union of Christians in matter of affection.* Jer. 32. 39.

How much therefore doth it concern us, that we who are united in one common beleef, should be much more united in affection; *that where there is one way, there should bee much more one heart?* This is so justly supposed, that the Prophet questions, *Can two walk together, except they be agreed?* Amos 3. 3. if we walk together in our judgements, we cannot but accord in our wils: This was the praise of the Primitive Christians, and

the pattern of their succes-
sours; Acts 4.32. *The multitude of them that beleeved were of one heart, and of one soul*; Yea, this is the Livery which our Lord and Saviour made choice of, whereby his meniall servants should be known and distinguished; Joh. 13.35 *By this shall all men know that ye be my Disciples, if ye have love to one another.* In vain shall any man pretend to Discipleship, if he do not make it good by his love to all the family of Christ. The whole Church is the spirituall Temple of God; every beleever is a living stone laid in those sacred wals; what is our Christian love but the morter or cement whereby these stones are fast joyned together to make up this heaven-

heavenly building: without which that precious fabrick could not hold long together, but would be subject to dis-joynting by those violent tempests of opposition, wherewith it is commonly beaten upon: There is no place for any loose stone in Gods edifice; The whole Church is one entire body, all the limbs must be held together by the ligaments of Christian love; if any one will be severed, and affect to subsist of it self, it hath lost his place in the body; Thus the Apostle, *That we being sincere in love may grow up into him in all things, which is the head, even Christ; From whom the whole body fitly joyned together, and compacted* Eph. 4. 15, 16.

by that which every joynt supplyeth; according to the effectuall working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

But in case there happen to be differences in opinion, concerning points not essentiall, not necessary to salvation, this diversity may not breed an alienation of affection. That charity which can cover a multitude of sins, may much more cover many small dissensions of judgement: We cannot hope to be all, and at all times equally enlightned; at how many and great weaknesses of judgement did it please our mercifull Saviour to connive, in his domestique Disci-

ples? They that had so long sate at the sacred feet of him that spake as never man spake, were yet to seek of those Scriptures, which had so clearely foretold his resurrection; and after that were at a fault for the manner of his kingdome; yet he that breaks not the bruised reed, nor quenches the smoaking flaxe, falls not hastily upon them for so foul an error, and ignorance, but entertains them with all loving respects, not as followers onely, but as friends: And his great Apostle, after hee had spent himself in his unwearable endeavours upon Gods Church, and had sown the seeds of wholesom, & saving doctrine every where,

Joh. 20. 9.

Acts 1. 6.

Joh. 15. 15.

what ranke and noisome weeds of erroneous opinions rose up under his hand, in the Churches of *Corinth*, *Galatia*, *Ephesus*, *Colosse*, *Philippi*, and *Thessalonica*? These he labours to root out, with much zeal, with no bitternesse, so opposing the errors, as not alienating his affection from the Churches. These, these must be our precedents, pursuing that charge of the prime Apostle, *Finally, be ye all of one minde, having compassion one of another, love as brethren, be pitifull, be courteous*: and that passionate and adjuring obtestation of the Apostle of the *Gentiles*, *If there be any consolation in Christ, if any comfort of love, if any fellowship*

1 Pet. 3. 8.

Phil. 2. 1.

of

of the spirit, if any bowels and mercies; Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one minde.

This is it that gives beauty, strength, glory to the Church of God upon earth; and brings it neareſt to the reſemblance of that Triumphant part above, where there is all perfection of love and concord, in imitation whereof, the Pſalmiſt ſweetly; *Behold, how good and joyfull a thing it is, brethren to dwel together in unity.* Pſ. 133. 1. § 22. *A complaint of diviſions, and, notwithſtanding, thean aſſertion of unity.*

So much the more juſtly lamentable it is to ſee the manifold and grievous diſtractions of the Church of Chriſt, both in judgement and affection. Woe is me, into how

many thousand peeces is the seamlesse coat of our Saviour rent? Yea, into what numberlesse atomes is the precious body of Christ torn and minced? There are more Religions, then Nations upon earth, & in each Religion as many different conceits, as men. If Saint *Paul*, when his *Corinthians* did but say, *I am of Paul, I am of Apollo, I am of Cephas*, could ask, *Is Christ divided?* when there was onely an emulatory magnifying of their own Teachers, (though agreeing and orthodoxe) what (think wee) would he now say, if he saw hundred of Sect-masters and Heresiarchs (some of them opposite to other, all to the Truth) applauded by their credulous

1 Cor. 1. 12, 13.

credulous and divided followers? all of them claiming Christ for theirs, and denying him to their gain-sayers, would hee not aske, Is Christ multiplied? Is Christ sub-divided? Is Christ fired into infinities? O God! what is become of Christianity? How doe evill spirits & men labour to destroy that Creed, wch we have always constantly professed? For if we set up more Christs, where is that one? and if we give way to these infinite distractions, where is the communion of Saints? But be not too much dismaid, my son; notwithstanding all these cold dishearnings, take courage to thy self: He that is truth it self hath said, *The*

Gates

Mat. 16. 18 *Gates of hell shall not prevail against his Church*: In spight of all Devils, there shall be Saints, and those are, and shall be as the scales of the *Leviathan, whose strong peeces of shields are his pride, shut up together as with a close seal; one is so near to another, that no air can come betwixt them; They are joyned one to another, they stick together, that they cannot be sundred*. In all the main principles of Religion, there is an universall and unanimous consent of all Christians, and these are they that constitute a Church. Those that agree in these, Christ is pleased to admit (for matter of doctrine) as members of that body whereof he is the head: and if they admit

Job 41. 15 16, 17.

not

not of each other as such, the fault is in the uncharitable-nesse of the refusers, no lesse then in the error of the refused: And if any vain and loose straglers will needs sever themselves, and wilfully choose to goe ways of their own; let them know that the union of Christs Church shall consist entire without them; This great Ocean will be one collection of waters, when these drops are lost in the dust: In the mean time it highly concerns all that wish well to the sacred name of Christ, *to labour to keep the unity of the spirit in the bond of peace*, and to renue and continue the prayer of the Apostle for all the professors of Christianity. Eph. 4. 3.

Now

Rom. 15. 5, 6. *Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus: That ye may with one minde, and one mouth glorifie God, even the Father of our Lord Jesus Christ.*

§ 23. *The necessary effects & fruits of this uniõ of Christian hearts.*

Far be it from us to think this union of the hearts of Gods Saints upon earth can be idle and ineffectuall, but whereever it is, it puts forth it self into a like-affectednesse of disposition, into an improvement of gifts, into a communication of outward blessings, to the benefit of that happy consociation.

We cannot be single in our affections, if we be limbs of a Christian community. What member of the body

can

can complain, so as the rest shall not feel it? Even the head and heart are in paine, when a joynt of the least toe suffers; no Christian can be afflicted alone; It is not Saint *Pauls* case onely; *Who is weak, and I am not weak? who is offended, and I burn not?* Our shoulders are not our own, we must bear one anothers burdens: There is a better kinde of spirituall good fellowship in all the Saints of God: They have a propriety of passions, *Rejoyce with them that rejoyce, and weep with them that weep.* Their affections are not more communicative then their gifts and graces; those, as they are bestowed with an intuition of the common good, so they are impro-

2 Cor. 11. 29.

Gal. 6. 2.

Rō. 12. 15.

improved; Wherefore hath this man quickneſſe of wit, that man depth of judgment, this, heat of zeal, that, power of elocution; this, skill, that, experience; this, authority, that, ſtrength; but that all ſhould be laid together for the raiſing of the common ſtock? How rich therefore is every Chriſtian ſoul, that is not onely furniſhed with its own graces, but hath a ſpeciall intereſt in all the excellent gifts of all the moſt eminent ſervants of God through the whole world? Surely, he cannot be poore, whiles there is any ſpirituall wealth in the Church of God upon earth.

Neither are, or can theſe gifts be in the danger of con-

concealments; they are still put forth for the publike advantage. As therefore no true Christian is his own man; so he freely lays out himself, by example, by admonition, by exhortation, by consolation, by prayer, for the universall benefit of all his fellow-members; By example, which is not a little winning and prevalent; *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven*, saith our Saviour in his Sermon upon the Mount; and his great Apostle seconds his charge to his *Philippians*; *That ye may be blameless and harmless, the Sons of God, without rebuke in the midst of a crooked, and perverse*

Mat. 5. 16.

Phil. 2. 15, 16.

verse nation, among whom ye shine as lights in the world, holding forth the word of life; Ho, the world sits in darkneſſe, and either ſtirs not, or moves with danger; good example is a light to their feet, which directs them to walk in the ways of God, without erring, without ſtumbling: ſo as the good mans actions are ſo many copies for novices to take out; no leſſe inſtructive then the wiſeſt mens precepts. By admonition, the ſinner is in danger of drowning; Seaſonable admonition is an hand reacht out, that lays hold on him now ſinking, and draws him up to the ſhore. The ſinner is already in the fire; ſeaſonable admonition ſnatches him

Jude 23.

him out from the everlasting burnings. The charitable Christian may not forbear this (oft times thanklesse, but) always necessary and profitable duty; *Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.* Lev. 19. 17

By exhortation; The fire of Gods Spirit within us, is subject to many damps, and dangers of quenching; seasonable exhortation blowes it up, and quickens those sparks of good motions to a perfect flame; Even the best of us lies open to a certain deadnesse and obdurednesse of heart, seasonable exhortation shakes off this perill, and keeps the heart in an holy

holy tenderneſſe; and whether awfull, or chearfull diſpoſition; *Exhort one another daily, whiles it is called, to day; leſt any of you bee hardned through the deceitfulneſſe of ſin.*

Heb.3.13.

By conſolation; We are all naturally ſubject to droop under the preſſure of afflictions; ſeaſonable comforts lift, and ſtay us up: It is a ſad complaint that the Church makes in the *Lamentations*; *They have heard that I ſigh; there is none to comfort me*; and *David* ſets the ſame mournfull ditty upon his *Shoſhannim*; *Reproach hath broken my heart, and I am full of heavineſſe; and I looked for ſome to take pity, and there was none, and for comforters, but I found none.* Wherefore hath God

Lam.1.21.

Pſ.69.20.

God give to men the tongue of the learned, but that they might know to speak a word in season to him that is weary: *That they may strengthen the weak hands, and confirm the feeble knees; and say to them that are of a fearfull heart, Be strong, fear not.* The charge that our Saviour gives to *Peter*, holds universally; *Thou when thou art converted, strengthen thy brethren.* Esa. 50. 4. Esa. 35. 3. Luk. 22. 32

By prayer: so as each member of Christs Church sues for all, neither can any one bee shut out from partaking the benefit of the devotions of all Gods Saints upon earth; There is a certain spirituall traffique of piety betwixt all Gods children, wherein they exchange prayers

ers with each other, not regarding number, so much as weight: Am I weak in spirit, and faint in my supplications? I have no lesse share in the most fervent prayers of the holiest suppliants, then in my own; All the vigour that is in the most ardent hearts supplies my defects; whiles there is life in their faithfull devotions, I cannot goe away unblessed.

Lastly, where there is a communion of inward graces, and spirituall services, there must needs much more be a communication of outward, and temporall good things, as just occasion requireth; Away with those dotages of *Platonicall*, or *Anabaptisticall* communities; Let pro-

prieties be, as they ought, constantly fixed where the laws, and civill right have placed them; But let the use of these outward blessings be managed, and commanded by the necessities of our brethren; *Withhold not thy goods from the owners thereof, when it is in the power of thy hand to do it: Say not unto thy neighbour, Go, and come again to morrow, and I will give it, when thou hast it by thee.* These temporall things were given us not to engrosse, and hoard up superfluously, but to distribute and dispense; *As we have therefore opportunity, let us doe good unto all men, especially them who are of the houshold of faith.*

Prov. 3. 27, 28.

Gal. 6. 10.

Such then is the union of Gods

Gods children here on earth, both in matter of judgement, and affection; and the beneficiall improvement of that affection, whether in spirituall gifts, or good offices, or communicating of our earthly substance; where the heart is one, none of these can be wanting, and where they all are, there is an happy communion of Saints.

§ 24. *The union of the Saints on earth with those in heaven.*

As there is a perfect union betwixt the glorious Saints in heaven; and a union (though imperfect) betwixt the Saints on earth: So there is an union partly perfect, and partly imperfect, between the Saints in heaven, and the Saints below upon earth: perfect, in respect of those glorified Saints above, imperfect,

imperfect, in respect of the weak returns we are able to make to them again. Let no man think that because those blessed souls are out of sight farre distant in another world, and we are here toyling in a vale of tears, wee have therefore lost all mutuall regard to each other: no, there is still, and ever will be a secret, but unfailing correspondence between heaven and earth. The present happinesse of those heavenly Citizens cannot have abated ought of their knowledge, and charity, but must needs have raised them to an higher pitch of both: They therefore, who are now glorious Comprehensors, cannot but in a generality, retain the notice

of the sad condition of us poor travellers here below, pating towards our rest together with thee, and, in common, wish for the happy consummation of this our weary pilgrimage, in the fruition of their glory; That they have any Perspective whereby they can see down into our particular wants, is that which we finde no ground to beleeve; it is enough that they have an universall apprehension of the estate of Christs warfaring Church upon the face of the earth; and as fellow-members of the same mysticall body, long for a perfect glorification of the whole.

Rev. 6. 10.

As for us wretched pilgrims, that are yet left here below

below to rugge with many difficulties, we cannot forget that better half of us that is now triumphing in glory; O ye blessed Saints above, we honour your memories so far as wee ought; wee doe with praise recount your vertues, wee magnifie your victories, we blesse God for your happy exemption from the miseries of this world, and for your estating in that blessed immortality; Wee imitate your holy examples, we long and pray for an happy consociation with you; we dare not raise Temples, dedicate Altars, direct prayers to you; we dare not finally, offer any thing to you which you are unwilling to receive, nor put any thing

upon you, which you would disclaim as prejudicialf to your Creator, and Redeemer. It is abundant comfort to us, that some part of us is in the fruition of that glory; whereto we (the other poor labouring part) desire, and strive to aspire: that our head and shoulders are above water, whiles the other limbs are yet wading through the stream.

§ 25. *A recapitulatiõ and sum of the whole treatise.*

To winde up all, my son, if ever thou look for sound comfort on earth, and salvation in heaven; unglue thy self from the world and the vanities of it; put thy self upon thy Lord and Saviour Jesus Christ; Leave not till thou findest thy self firmly united to him; so as thou art become a limb of that body

body whereof he is head, a Spouse of that husband, a branch of that stemme, a stone laid upon that foundation; Look not therefore for any blessing out of him; and in, and by, and from him look for all blessings; Let him be thy life, and wish not to live longer then thou art quickned by him; find him thy wisdome, righteousnes, sanctification, redemption, thy riches, thy strength, thy glory; Apply unto thy self all that thy Saviour is, or hath done; Wouldst thou have the graces of Gods Spirit? fetch them from his anointing; Wouldst thou have power against spirituall enemies? fetch it from his Soveraignty; Wouldst thou

Hier. Zanch. loc. com. 8. de Symbolo Apost.

have redemption? fetch it from his passion; Wouldst thou have absolution? fetch it from his perfect innocence; Freedome from the curse? fetch it from his crosse? Satisfaction? fetch it from his sacrifice; Cleansing from sin? fetch it from his blood; Mortification? fetch it from his grave; Newnesse of life? fetch it from his resurrection; Right to heaven? fetch it from his purchase; Audience in all thy suits? fetch it from his intercession; Wouldst thou have salvation? fetch it from his session at the right hand of Majesty: Wouldst thou have all? fetch it from him who is *one Lord, one God and Father of all, who is above all, and through all, and in all.*

Eph. 4. 5, 6.

And as thy faith shall thus interesse thee in Christ thy head: so let thy charity unite thee to his body the Church, both in earth, and heaven; hold ever an inviolable communion with that holy and blessed fraternity. Sever not thy selfe from it either in judgement, or affection; Make account there is not one of Gods saints upon earth, but hath a propriety in thee: and thou maist challenge the same in each of them: so as thou canst not but be sensible of their passions; and be freely communicative of all thy graces, and all serviceable offices, by example, admonition, exhortation, consolation, prayer, beneficence, for the good of

that sacred community.

And when thou raisest up thine eyes to heaven, think of that glorious society of blessed saints, who are gone before thee, and are now there triumphing, and reigning in eternall, and incomprehensible glory; blesse God for them, and wish thy self with them, tread in their holy steps, and be ambitious of that crown of glory and immortality which thou seest shining upon their heads.

AN

AN HOLY RAPTURE:

OR,

A Patheticall Meditation of the love of Christ.

BY

J. H. B. N.

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AN

AN HOLY RAPTVRE:

OR,

A Patheticall Meditation of the love of CHRIST.

WHat is it, O blessed Apostle, what is it, for which thou dost so earnestly bow thy knees (in the behalf of thine *Ephesians*) unto the Father of our Lord Jesus Christ? Even this, that they may know the love of Christ which passeth knowledge. Give me leave first to wonder at thy suit; and then, much more, at what thou sueſt for. Were thine affections

§ 1. *The love of Christ how passing knowledge; how free of us before we were.*

Eph. 3. 14. 19.

ctions raised so high to thine *Ephesians*, that thou shouldst crave for them impossible favours? Did thy love so far over-shoot thy reason, as to pray they might attain to the knowledge of that which cannot be known? It is the love of Christ which thou wishest they may know, and it is that love which thou sayest is past all knowledge; What shall we say to this? Is it for that there may be holy ambitions of those heights of grace, which we can never hope actually to attain? Or is it, rather, that thou supposest, and prayest they may reach to the knowledge of that love, the measure whereof they could never aspire to know: Surely,

so

so it is, O blessed Jesu, that thou hast loved us, we know; but, how much thou hast loved us, is past the comprehension of Angels: Those glorious spirits, as they desire to looke into the deep mystery of our redemption, so they wonder to behold that divine love whereby it is wrought, but they can no more reach to the bottome of it, then they can effect to be infinite. For surely, no lesse then an endlesse line can serve to fadome a bottomlesse depth: Such, O Saviour, is the abysse of thy love to miserable man: Alas, what doe we poor, wretched, dust of the earth goe about to measure it by the spans, and inches of our shallow thoughts?

Far,

Far, far, be such presumption from us; Only admit us, O blessed Lord, to look at, to admire and adore that which we give up for incomprehensible; What shall wee then say to this love; Oh dear Jesu, both as thine, and as cast upon us; All earthly love supposeth some kinde of equality, (or proportion at least) betwixt the person that loves, and is loved; Here is none at all; so as (which is past wonder) extreams meet without a mean: For, lo, thou, who art the eternall and absolute Being, God blessed for ever, lovedst me that had no being at all; thou lovedst me both when I was not, and could never have been but by thee; It

was from thy love that I had any beeing at all: much more that when thou hadst given me a beeing, thou shouldst follow mee with succeeding mercies: who but thou (who art infinite in goodnesse) would love that which is not? Our poor sensuall love is drawn from us by the sight of a face, or a picture; neither is ever raised but upon some pleasing motive: thou wouldst make that which thou wouldst love, and wouldst love that which thou hadst made; O God, was there ever love so free, so gracious, as this of thine? Who can be capable to love us but men or Angels? Men love us because they see some-

something in us which they think amiable, Angels love us because thou dost so. But why doest thou (O blessed Lord) love us, but because thou wouldst? There can be no cause of thy will, which is the cause of all things; Even, so Lord, since this love did rise onely from thee, let the praise and glory of it rest onely in thee.

§ 2. *How free; of us that had made our selvs vile and miserable.*

Yet more, Lord; we had lost our selves before we were, and having forfaited what we should be, had made our selves perfectly miserable; even when wee were worse then nothing, thou wouldst love us; was there ever any eye enamoured of deformity? Can there bee any bodily deformitie com-

para-

parable to that of sin? yet, Lord, when sin had made us abominably loathsome, didst thou cast thy love upon us? A little scurf of leprosie, or some few nastie spots of morphew, or, but, some unsavory sent sets us off; and turns our love into detestation.

But for thee, (O God) when we were become as foul, and ugly as sinne could make us, even then was thy love inflamed towards us; Even when we were weltring in our blood, thou saidst, Live, and washedst us, and anointedst us, and cloathedst us with broidered work, and deckedst us with ornamentes, and graciously espousedst us to thy self, and receivedst us into thine owne bosome.

Lord,

Lord, what is man that thou art thus mindfull of him, and the son of man that thou thus visiteſt him? Oh what are we in compariſon of thine once-glorious Angels? They ſinned and fell, never to bee recovered; never to be looſed from thoſe everlaſting chains, wherein they are reſerved to the judgement of the great day: Whence is it then, O Saviour, whence is it that thou haſt ſhut up thy mercy from thoſe thy more excellent creatures, and haſt extended it to us, vile ſinfull duſt? whence? but that thou wouldſt love man, becauſe thou wouldſt? Alas, it is diſcouragement enough to our feeble friendſhip, that he to whom we wiſh well,

is

is miserable: Our love doth gladly attend upon, and enjoy his prosperity; but when his estate is utterly sunke, and his person exposed to contempt and ignominy, yea, to torture and death; who is there that will then put forth himself to owne a forlorn, and perishing friend? But for thee, O blessed Jesu, so ardent was thy love to us, that it was not in the power of our extream misery to abate it; yea so, as that the deplorednesse of our condition did but heighten that holy flame. What speak I of shame or sufferings? Hell it self could not keep thee off from us; Even from that pit of eternall perdition didst thou fetch our condemned

souls,

souls, and hast contrarily vouchsafed to put us into a state of everlasting blessednesse.

§ 3. *How yet free; of us that were professed enemies.*

The common disposition of men pretends to a kind of justice in giving men their own; so as they will repay love for love; and thinke they may for hatred return enmity; nature it self then teacheth us to love our friends, it is onely grace that can love an enemy: But, as of injuries; so of enmities thereupon grounded, there are certain degrees; some are sleight and trivial, some main and capitall; If a man doe but scratch my face, or give some light dash to my fame, it is no great Mastery upon submission to receive such

such an offender to favour; but if he have endevoured to ruine my estate, to wound my reputation, to cut my throat, not onely to pardon this man, but to hug him in my arms, to lodge him in my bosome as my entire friend, this would be no other then an high improvement of my charity. O Lord Jesu, what was I but the worst of enemies, when thou vouchsafedst to embrace me with thy loving mercy? how had I shamefully rebelled against thee, and yeelded up all my members as instruments of unrighteousnesse unto sin? how had I crucified thee the Lord of life? how had I done little other then trod under foot thee the blessed

blessed Son of God, and counted the blood of the Covenant an unholy thing; how had I in some sort done despight unto the spirit of grace? yet even then, in despight of all my most odious unworthinesse, didst thou spread abroad thine arms to receive me, yea, thou openedst thine heart to let me in: O love passing not knowledge onely, but wonder also! O mercy, not incident into any thing lesse then infinite; nor, by any thing lesse, comprehensible!

§ 4. *The wonderfull effects of the love of Christ: His Incarnatiõ.*

But, oh dear Lord, when from the object of thy mercy, I cast mine eyes upon the effects and improvement of thy divine favours; and see what thy love hath beheld drawn

drawn from thee towards the sons of men, how am I lost in a just amazement? It is that which fetcht thee down from the glory of the highest heavens, from the bosome of thine eternall Father to this lower world, the region of sorrow and death: It is that which (to the wonder of Angels) cloathed thee with this flesh of ours, and brought thee (who thoughtst it no robbery to be equall with God) to an estate lower then thine own creatures. Oh mercy transcending the admiration of all the glorious spirits of heaven, that God would bee incarnate! Surely, that all those celestiall powers should be redacted to either worms, or

nothing; that all this goodly frame of creation should run back into its first confusion, or be reduced to one single atome; it is not so high a wonder as for God to become man; those changes (though the highest that nature is capable of) are yet but of things finite; this is of an infinite subject, with which the most excellent of finite things can hold no proportion; Oh the great mystery of godlinesse; God manifested in the flesh, and seen of Angels! Those heavenly spirits had ever since they were made, seen his most glorious Deity, and adored him as their omnipotent Creator; but to see that God of spirits invested with

flesh, was such a wonder, as had been enough (if their nature could have been capable of it) to have astonished even glory it self; And whether to see him that was their God so humbled below themselves, or to see humanity thus advanced above themselves, were the greater wonder to them, they onely know. It was your foolish misprision, O ye ignorant *Lystrians*, that you took the servants for the Master; here onely is it verified (which you supposed) that God is come down to us in the likeness of man, and as man conversed with men: What a disparagement doe wee think it was for the great Monarch of *Babylon*, for se-

ven years together, as a beast to converse with the beasts of the field? Yet alas, beasts and men are fellow-creatures; made of one earth, drawing in the same ayre, returning (for their bodily part) to the same dust; symbolizing in many qualities; and in some, mutually transcending each others: so as here may seem to bee some tearms of a tolerable proportion, sith many men are in disposition too like unto beasts, and some beasts are in outward shape somewhat like unto men: But for him that was, and is, God, blessed for ever, eternall, infinite, incomprehensible, to put on flesh, and to become a man amongst mē, was to stoop be-

low

low all possible disparities that heaven and earth can afford; Oh Saviour, the lower thine abasement was for us, the higher was the pitch of thy divine love to us.

§ 5. *His love in his sufferings.*

Yet in this our humane condition there are degrees; One rules and glitters in all earthly glory, another lies despised in the dust; one passes the time of his life in much jollity and pleasure, another wears out his days in sorrow and discontentment; Blessed Jesu, since thou wouldst be a man, why wouldst thou not be the King of men? since thou wouldst come down to our earth, why wouldst thou not enjoy the best entertainment that the earth could yield thee? Yea,

since thou who art the eternall Son of God, wouldst be the son of man, why didst thou not appear in a state like to the King of heaven, attended with the glorious retinue of blessed Angels? O yet greater wonder of mercies; The same infinite love that brought thee down to the form of man, would also bring thee down, being man, to the form of a servant. So didst thou love man that thou wouldst take part with him of his misery, that he might take part with thee of thy blessednesse: thou wouldst be poor to enrich us; thou wouldst be burdened for our ease, tempted for our victory, despised for our glory.

With what teste then ra-

vish-

vilitment of ſpirit can I behold thee, who were from everlaſting cloathed with glory and majeſty, wrapped in rags; thee, who filleſt heaven and earth with the majeſty of thy glory, cradled in a manger; thee, who are the God of power, fleeing in thy mothers arms from the rage of a weak man; thee, who art the God of *Iſrael*, driven to be nurſed out of the boſome of thy Church; thee, who madeſt the heaven of heavens, buſily working in the homely trade of a foſter-father; thee, who commandeſt the Devils to their chains, tranſported and tempted by that foul ſpirit; thee, who art God all-ſufficient, expoſed to hunger, thirſt,

wearines, danger, contempt, poverty, revilings, scourgings, persecution; thee, who art the just Judge of all the world, accused and condemned; thee, who art the Lord of life, dying upon the tree of shame and curse; thee, who art the eternall Son of God, strugling with thy Fathers wrath; thee, who hadst said, I and my Father are one, sweating drops of bloud in thine agony, and crying out on the Crosse, My God, my God, why hast thou forsaken me? thee, who hast the keys of hell, and of death, lying sealed up in another mans grave: Oh Saviour, whither hath thy love to mankinde carried thee? what sighs, and groans, and tears, and bloud,

blood, hast thou spent upon us wretched men? How dear a price hast thou paid for our ransome? What raptures of spirit can be sufficient for the admiration of thy so infinite mercy? Be thou swallowed up, O my soul, in this depth of divine love; and hate to spend thy thoughts any more upon the base objects of this wretched world, when thou hast such a Saviour to take them up.

§ 6. *His love in preparing heaven for us.*

But O blessed Jesu, if from what thou hast suffered for me, I shall cast mine eyes upon what thou hast done for my soul; how is my heart divided betwixt the wonders of both, and may as soon tell how great is that of thine Blessed Mother, or thine

greater. It is in thee that I was elected from all eternity, and ordained to a glorious inheritance before there was a world: we are wont (O God) to marvell at, and blesse thy provident beneficence to the first man, that before thou wouldst bring him forth into the world, thou wert pleased to furnish such a world for him, so goodly an house over his head, so pleasant a Paradise under his feet, such variety of creatures round about him for his subjection, and attendance; But how should I magnifie thy mercy, who before that man, or that world had any being, hast so far loved me as to pre-ordain me to a place of blessednes in that heaven which should

be,

be, and to make me a co-heir with my Christ of thy glory: And oh, what an heaven is this that thou hast laid out for me: how resplendent, how transcendently glorious? Even that lower Paradise which thou providedst for the harbour of innocence and holinesse, was full of admirable beauty, pleasure, magnificence, but if it be compared with this Paradise above, which thou hast prepared for the everlasting entertainment of restored souls, how mean and beggerly it was? Oh match too unequall, of the best peece of earth, with the highest state of the heaven of heavens. In that earthly Paradise I finde thine Angels, the Cherubim;

but

but it was to keep man off from that Garden of Delight, and from the tree of life in the midst of it; but in this heavenly one I finde millions of thy Cherubim, and Seraphim rejoycing at mans blessednesse, and welcomming the glorified souls to their heaven: There I finde but the shadow of that, whereof the substance is here; There we were so possessed of life that yet we might forfait it; here is life without all possibility of death: Temptation could finde accesse thither; here is nothing but a free and compleat fruition of blessednesse: There were delights fit for earthly bodies; here is glory more then can be enjoyed of blessed souls:

That

That was watered with four streams, muddy, and impetuous; in this is the pure river of the water of life clear as Cryſtall, proceeding out of the throne of God, and of the Lamb: There I finde thee onely walking in the cool of the day, here manifeſting thy Majeſty continually: There I ſee onely a moſt pleaſant Orchard, ſet with all manner of varieties of flouriſhing and fruitfull plants; here I finde alſo the City of God infinitely rich, and magnificent; the building of the wall of it, of Jaſper; and the City it ſelfe pure gold, like unto cleare glaſſe; and the foundations of the wall garniſhed with all manner of precious

ſtones:

stones: All that I can here attain to see, is the pavement of thy celestiall habitation: and, Lord, how glorious it is; how bespangled with glittering starres; for number, for magnitude equally admirable? What is the least of them, but a world of light? and what are all of them, but a confluence of so many thousand worlds of beauty and brightnesse met in one firmament? And if this floor of thine heavenly Palace be thus richly set forth, oh, how infinite glory and magnificence must there needs be within? Thy chosen Vessell, that had the priviledge to be caught up thither, and to see that divine state, (whether with bodily,

or

or mentall eyes) can expresse it no otherwise, then that it cannot possibly be expressed: No, Lord, it were not infinite if it could bee uttered; Thoughts goe beyond words; yet even these come far short also; He that saw it, says; Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

§ 7. *His love in our redemption frō death & hell.*

Yet is thy love, O Saviour, so much more to bee magnified of me, in this purchased glory; when I cast down mine eyes, and look into that horrible gulf of torment, and eternall death, whence thou hast rescued my poor soul: Even out of the

the greatest contentment which this world is capable to afford unto mankind, to be preferred to the joys of heave, is an unconceivable advantage; but from the depth of misery to be raised up unto the highest pitch of felicity, addes so much more to the blessing, as the evill from which we are delivered is more intolerable: Oh blessed Jesu, what an hell is this out of which thou hast freed me? what dreadfull horror is here? what darkness? what confusion? what anguish of fouls that would, and cannot die? what howling, and yelling, and shrinking, and gnashings? what everlasting burnings? what never slaking torures? what inex-

mercileſſe fury of unwearia-
ble tormentors ? what utter
deſpair of any poſſibility of
releaſe ? what exquiſiteneſſe,
what infiniteneſſe of paines
that cannot, yet muſt be en-
dured ? Oh God, if the im-
potent diſpleaſure of weake
men have deviſed ſo ſubtile
engines of revenge upon their
fellow-mortals for but petty
offences, how can wee but
think thine infinite juſtice
and wiſdome muſt have or-
dained ſuch forms and ſtayes
of punishment for hainous
ſins done againſt thee, as
may be anſwerable to the vi-
olation of thy divine Maje-
ſty ? Oh therefore the moſt
fearfull and deplored condi-
on of damned ſpirits, never
to be ended, never to be abat-
ted;

ted, Oh those unquenchable flames; Oh that burning Tophet, deep and large; and those streams of brimstone wherewith it is kindled; Oh that worme ever gnawing and tearing the heart, never dying, never fated: Oh ever-living death, oh ever renuing torments; oh never pitied, never intermitted damnation; From hence, O Saviour, from hence it is that thou hast fetcht up my condemned soul; This is the place, this is the state out of which thou hast snatcht me up into thy heaven: Oh love and mercy more deep then those depths from which thou hast saved me, more high then that heaven to which thou hast advanced me!

Now,

§ 8. *Christs love in giving us the guard of his Angels.*

Now whereas in my passage from this state of death towards the fruition of immortall glory, I am way-laid by a world of dangers, partly, through my own sinfull aptnesse to miscarriages, and partly through the assaults of my spirituall enemies, how hath thy tender love and compassion, ô blessed Jesu, undertaken to secure my soul from all these deadly perils, both without, and within: without, by the guardance of thy blessed Angels: within, by the powerfull inoperation of thy good Spirit which thou hast given me? Oh that mine eyes could be opened with *Elishaes* servant, that I might see those troops of heavenly soldiers, those horses

horses and chariots of fire, wherewith thou hast encompassed mee! every one of which is able to chase away a whole host of the powers of darknes: Who am I, Lord, who am I, that, upon thy gracious appointment, these glorious spirits should still watch over me in mine uprising, and down lying, in my going out, and comming in: that they should bear me in their armes, that they should shield me with their protection? Behold, such is their majesty and glory, that some of thy holiest servants have hardly been restrained from worshipping them; yet so great is thy love to man, as that thou hast ordained them to be ministring spirits, sent forth

forth to minister for them who shall be heirs of salvation. Surely they are in nature far more excellent then man, as being spirituall substances, pure intelligences, meet to stand before the throne of thee the King of glory; What a mercy then is this, that thou, who wouldst humble thy self to be lower then they, in the susception of our nature, art pleased to humble them in their offices to the guardianship of man, so far, as to call them the Angels of thy little ones upon earth: How hast thou blessed us, and how should we blesse thee in so mighty, and glorious attendants?

Nei-

§ 9. *His love in giving us his holy Spirit.*

Neither hast thou, O God, meerly turn'd us over to the protection of those tutelary spirits; but hast held us still in thine own hand, having not so strongly defenced us without, as thou hast done within; Since that is wrought by thine Angels, this, by thy Spirit; Oh the soveraign and powerfull influences of thy holy Ghost, whereby wee are furnished with all saving graces, strengthned against all temptations, heartned against all our doubts and fears, enabled both to resist, and overcome, and upon our victories, crowned. Oh divine bounty, far beyond the reach of wonder! So God (the Father) loved the world, that he gave his onely

onely begotten Sonne, that whosoever beleeveth in him should not perish, but have everlasting life: So God the Son loved the world of his elect, that he gave unto them the holy Spirit of promise, whereby they are sealed unto the day of redemption, wherby according to the riches of his glory they are strengthned with might in the inner man; by the vertue whereof shed abroad in their hearts, they are enabled to cry, *Abba*, Father. Oh gifts; either of which are more worth then many worlds, yet through thy goodnes, ô Lord, both of thē mine: How rich is my soul through thy divine munificence, how over-laid with mercies! How safe in thine Al-

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Almighty tuition? How happy in thy blessed possession? Now therefore I dare in the might of my God, bid defiance to all the gates of hell; Doe your worst, ô all ye principalities and powers, and rulers of the darkenesse of this world, and spirituall wickednesses in high places; doe your worst, God is mine, and I am his; I am above your malice in the right of him whose I am; It is true, I am weak, but he is omnipotent; I am sinfull, but he is infinite holinesse; that power, that holinesse in his gracious application is mine; It is my Saviours love that hath made this happy exchange of his righteousnesse for my sin, of his power for my

my infirmity; Who then shall lay any thing to the charge of Gods elect? It is God that justifieth: Who shall separate us from the love of Christ? Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? Nay, in all these things we are more then conquerors through him that loved us: So as, neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Lo, where this love is placed; were it our love of God, how easily might

the power of a prevalent temptation ſeparate us from it, or it from us; for, alas, what hold is to be taken of our affections, wch, like unto water, are ſo much more apt to freeze becauſe they have been heated; but it is the love of God to us in Chriſt Jeſus, which is ever as himſelf conſtant and eternall: He can no more ceaſe to love us, then to be himſelf, he cannot but be unchangeable, we cannot but be happy.

§ 10. *Our ſenſe and improvement of Chriſts love in all the former particulars: and firſt, in reſpect of the inequality of the perſons.*

All this, O deare Jeſu, haſt thou done, all this haſt thou ſuffered for me; And oh now for an heart that might be ſome ways anſwerable to thy mercies! Surely, even good natures hate to be

in

in debt for love; and are ready to repay favours with interest; Oh for a soul sick of love, yea, sick unto death! why should I, how can I be any otherwise, any whit lesse affected, O Saviour? this onely sickness is my health, this death is my life, and not to be thus sick, is to be dead in sins and trespasses. I am rock and not flesh, if I be not wounded with these heavenly darts: Ardent affection is apt to attract love even where is little or no beauty; and excellent beauty is no lesse apt to enflame the heart where there is no answer of affection; but when these two meet together, what breast can hold against them? and here they are both

in an eminent degree. Thou canst say even of thy poore Church (though labouring under many imperfections) Thou hast ravished my heart, my sister, my Spouse, thou hast ravished my heart with one of thine eyes, with one chain of thy neck; how fair is thy love, my sister, my Spouse. And canst thou, O blessed Saviour be so taken with the incurious and homely features of thy faithfull ones; and shall not we much more be altogether enamoured of thine absolute and divine beauty? of whom every beleeving soul can say; My beloved is white and ruddy, the chiefest among ten thousand; his head is as the most fine gold, his eyes are as the

eyes

eyes of doves by the rivers of waters, his cheekes are as a bed of spices, as sweet flowers; his lips like lillies, dropping sweet smelling myrrhe, &c. It hath pleased thee, O Lord, out of the sweet raviſhments of thy heavenly love, to say to thy poor Church, Turn away thine eyes from mee, for they have overcome me, but oh let mee say unto thee, Turn thine eyes to me, that they may overcome me; I would be thus raviſhed, thus overcome; I would be thus out of my self, that I might be all in thee.

Thou lovedſt me before I had beeing; Let me now that I have a beeing be wholly taken up with thy love,

Let me set all my soul upon thee that gavest me beeing; upō thee who art the eternal, & absolute Self-beeing; who hast said, and only could say, I am that I am; Alas, Lord, we are nothing but what thou wilt have us; and cease to be when thou callest in that breath of life wch thou hast lent us; thou art that incōprehensibly glorious, & infinite self-existing Spirit from eternity, in eternity, to eternity; in, and from whom all things are: It is thy wonderfull mercy that thou wouldst condescend so low, as to vouchsafe to be loved of my wretchednesse, of whom thou mightest justly require and expect nothing but terrour and trembling. It is my happinesse

pinesse that I may be allowed to love a Majesty so infinitely glorious. Oh let me not be so farre wanting to my own felicity, as to bee left then ravished with thy love.

§ 11. *A further inforcemẽt of our love to Christ in respect of our unworthinesse and his sufferings, & prepared glory.*

Thou lovedst me when I was deformed, loathly, forlorn, and miserable, shall I not now love thee when thou hast freed me, and deckt me with the ornaments of thy Graces? Lord Jesu, who should enjoy the fruit of thine own favours but thy self? How shamefully injurious were it, that when thou hast trimm'd up my soul, it should prostitute it self to the love of the world? Oh take my heart to thee alone, possesse thy self of that which none can claim but thy self.

Thou lovedst me when I was a profested rebell against thee, and receivedst me not to mercy onely, but to the indearment of a subject, a servant, a son; where should I place the improvement of the thankfull affections of my loyaltie and duty but upon thee?

Thou, O God, hast so loved us, that thou wouldst become the Son of man for our sakes, that we who are the sons of men might become the sons of God; Oh that we could put off the man, to put on Christ, that we could neglect and hate our selves for thee that hast so dearly loved us as to lay aside thine heavenly glory for us!

How shall I be vile enough,

nough, O Saviour, for thee, who for my sake (being the Lord of life and glory) wouldst take upon thee the shape of a servant? How should I welcome that poverty which thy choice hath sanctified? How resolutely shall I grapple with the temptations of that enemy, vvhom thou hast foiled for me? How chearfully should I passe through those miseries and that death, which thou hast sweetned? With vvhat comfortable assurance shall I look upon the face of that mercifull Justice vvhich thou hast satisfied? But oh vvhat a blessed inheritance hast thou in thine infinite love provided for me? an inheritance incorruptible,

and undefiled, and that fadeth not away, reserved in heaven for me; so as when my earthly house of this Tabernacle shall be dissolved, I have a building of God, an house not made with hands eternall in the heavens: An house? Yea, a Palace of heavenly state and magnificence; neither is it lesse then a kingdome that abides there for mee: a kingdome so much more above these worldly Monarchies, as heaven is above this clod of earth: Now, Lord, what conceits, what affections of mine can be in the least sort answerable to so transcendent mercy? If some friend shall have been pleased to bestow some mean Legacy upon me;

or

or shall have feoffed me in some few acres of his Land, how deeply doe I finde my self obliged to the love and memory of so kinde a Benefactor? Oh then, Lord, how can my soul be capable of those thoughts and dispositions, which may reach to the least proportion of thine infinite bounty, who of a poor worm on earth, hast made me an heir of the kingdome of heaven. Wo is me, how subject are these earthly Principalities to hazard, and mutability, whether through death, or insurrection, but this Crown which thou hast laid up for me is immarcescible, and shall sit immoveably fast upon my head, not for years, nor for thousands of ages, but and for

for all eternity; Oh let it be my heaven here below in the mean while, to live in a perpetuall fruition of thee, and to begin those Alleluiahs to thee here, which shall be as endlesse as thy mercy, and my blessednesse.

§ 12. *The improvement of our love to Christ for the mercy of his deliverance; of the tuition of his Angels; of the powerfull working of his good Spirit.*

Hadst thou been pleased to have translated me frõ thy former Paradise, the most delightfull seat of mans originall integrity and happinesse, to the glory of the highest heaven, the preferment had been infinitely gracious; but to bring my soul from the nethermost hell and to place it among the Chore of Angels, doubles the thank of thy mercy, and the measure of my obligation: How thankfull was thy Prophet

but

but to an *Ebedmelech*, that by a cord and rags let down into that dark dungeon, helps him out of that uncomfortable pit wherein he was lodged; yet, what was there but a little cold, hunger, stench, closeness, obscurity? Lord, how should I bless thee, that hast fetcht my soul from that pit of eternall horrour, from that lake of fire and brimstone, from the everlasting torments of the damned, wherein I had deserved to perish for ever? I will sing of thy power, unto thee, O my strength will I sing, for God is my deliverer, and the God of my mercies.

But, O Lord, if yet thou shouldst leave me in my own hands,

hands, where were I? how easily should I be robb'd of thee with every temptation? how should I be made the scorn and insultation of men and devils? It is thy wonderfull mercy that thou hast given thine Angels charge over me; Those Angels great in power, and glorious in Majesty are my sure though invisible guard. Oh blessed Jesu, what an honour, what a safety is this, that those heavenly spirits which attend thy throne should be my champions? Those that ministred to thee after thy temptation, are readie to assist and relieve me in mine; they can neither neglect their charge, because they are perfectly holy,

holy, not fail of their victory, becauſe they are (under thee) the moſt powerfull. I ſee you, O ye bleſſed Guardians, I ſee you by the eye of my faith, no leſſe truly, then the eye of my ſenſe ſees my bodilie attendants; I do truly (though ſpirituallie) feel your preſence by your gracious operations in, upon, and for me; and I doe heartilie bleſſe my God and yours, for you, and for thoſe ſaving offices that (through his merciſull appointment) you ever doe for my ſoul. But as it was with thine *Iſraelites* of old, that it would not content them that thou promiſedſt, and wouldſt ſend thine Angel before them, to bring them into the Land flowing

flowing with milk and hony, unlesse thy presence, O Lord, should also goe along with them; so is it still with me and all thine, were not thou with, and in us, what could thine Angels doe for us? In thee it is that they move and are; The same infinite Spirit which works in, and by them, works also in me. From thee it is, O thou blessed and eternall Spirit, that I have any stirrings of holy motions, any breathings of good desires, any life of grace, any will to resist, any power to overcome evill; It is thou, O God, that girdest me with strength unto battell; thou hast given me the shield of thy salvation, thy right hand hath holden me up; thou hast

haſt alſo given me the necks of mine enemies. Glory and praiſe be to thee, O Lord, which alwaies cauſeſt us to triumph in Chriſt; who crowneſt us with loving kindneſſe, & tender mercies, and haſt not held us ſhort of the beſt of thy favours.

Truly, Lord, hadſt thou given us but a meer being, as thou haſt done to the loweſt rank of thy creatures, it had been more then thou oweſt us: more then ever we could be able to requite to thy divine bountie, for every beeing is good, and the leaſt degree of good is farre above our worthineſſe; But, that to our beeing thou haſt added life, it is yet an higher meaſure of thy mercy, for certainly,

tainly ; of thy common favours, life is the most precious ; yet this is such a benefit as may be had and not perceived ; for even the plants of the earth live and feel it not ; that to our life, therefore thou hast made a further accession of sense, or is yet a larger improvement of thy beneficence : for this facultie hath some power to manage life ; and makes it capable to affect those means which may tend to the preservation of it, and to decline the contrary ; but this is no other then the brute creatures enjoy equallie with us, and some of them beyond us: that therefore to our sense thou hast blessed us with a further addition of reason,

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it is yet an higher pitch of munificence; for hereby we are men; and, as such, are able to attain some knowledge of thee our Creator, to observe the motions of the heavens, to search into the natures of our fellow-creatures, to passe judgement upon actions, and events, and to transact these earthlie affairs to our own best advantage. But when all this is done, wo were to us if we were but men; for our corrupted reason renders us of all creatures the most miserable: that therefore to our reason thou hast superadded faith, to our nature grace, and of men hast made us Christians, and to us, as such, hast given thy Christ, thy Spirit, and

thereby made us of enemies, sons, and heirs; co-heirs with Christ of thine eternall and most glorious kingdome of heaven; yea, hast incorporated us into thy self, & made us one spirit with thee our God; Lord, what room can there be possibly in these strait and narrow hearts of ours for a due admiration of thy transcendent love and mercy? I am swallowed up, O God, I am willingly swallowed up in this bottomlesse abysse of thine infinite love, and there let me dwell in a perpetuall ravishment of spirit, till being freed from this clog of earth, and filled with the fulnesse of Christ, I shall be admitted to enjoy that, which I cannot now reach

to wonder at, thine incomprehensible blisse, and glory, which thou laid up in the highest heavens for them that love thee, in the blessed communion of all thy Saints, and Angels, thy Cherubim, and Seraphim, Thrones, Dominions, and Principalities, and Powers; in the beatificall presence of thee the ever-living God, the eternall Father of spirits, Father, Son, holy Ghost, one infinite Deity, in three, co-essentially, co-eternally, co-equally glorious persons; To vvhom be blessing, honour, glory, and power for ever and ever. *Amen, Allelujah.*

THE

THE CHRISTIAN,

LAID OPEN

IN

His whole Disposition and Carriage,

BY

I. H. D. D. B. N.

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THE

THE CHRISTIAN, LAID FORTH IN His whole Disposition and Carriage.

BY

I. H. D. D. B. N.

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AN

An Exhortatory Preface to the Christian Reader.

Out of infallible rules and long experience have I gathered up this true character of a Christian: A labour (some will think) might have been well spared: Every man professes both to know and act this part; Who is there that would not be angry, if but a question should be made either of his skill, or interest? Surely, since the first name given at Antioch, *all the beleeving world hath been ambitious of the honour of it; How happy were it, if all that are willing to wear the livery, were as ready to doe the service. But it falls out here, as in the case of all things that*

great and honourable, and difficult, every one affects the title, few labour for the truth of the atchievement: Having therefore told enough to look upon, and finding the world too prone to this worst kind of [illegible] I have made this true [illegible] not more for direction, than for recall. Let no man view these lines as a stranger, but when he looks in this glasse, let him ask his heart whether this be his own face, yea, rather when he sees this face, let him examine his heart whether both of the agree with their pattern. And where he findes his failings, (as who shall not) let him strive to amend them, and never give over, whiles he is any way like fair then his copy.

In the mean time, I would it were

Esa. 24. 13.

viour, to whom he is spiritually united? That hath subdued his will and reason to his belief; that fears nothing but God, loves nothing but goodnesse, hates nothing but sin, rejoyceth in none but true blessings? Whose faith triumphs over the world, whose hope is anchored in heaven, whose charity knows no lesse bounds then God, and men? whose humility represents him as vile in himself, as he is honourable in the reputation of God; who is wise heavenward, however he passes with the world; who cares be no other then just, whether he wins or loses, who is frugall, liberall, discreetly courageous, holily temperate; who is ever a thrifty manager of his houres, so dividing the day betwixt his God, and his Vocation, that

that neither shall finde fault with a supine neglect, or an unjust partiality: whose recreations are harmlesse, honest, warrantable, such as may refresh nature, not debauch it: whose diet is rectified by charity, not by pleasure, as one whose table shall be no altar to his belly, nor snare to his soul: who in his seasonable repose lies down, and awakes with God, having only to relieve his spirits, not to cherish sloth. Whose carriage is meek, gentle, complacent, beneficiall in whatsoever station, (in Magistracy) unpartially just, in the Ministery conscionably faithfull, in the rule of his family, wisely provident, and religiously exemplary, shortly, who is a discreet and loving yoke-fellow, a tender and pious parent, a dutious and

unfaithfull sun: an humble and obedient servant, with a pure heart and loyall subiect. Whose heart is constantly setled in the maine truths of Christian Religion, so, as he cannot be removed by irreligious points, whether Popish or Anabaptisticall: whose discourse is such, as may be meet for the expressions of a tongue that belongs to a spirituall, godly, and charitable heart; whose breast continually burnes with the heavenly fire of an holy deuotion; whose painfull sufferings are ouercome with patience, and chearfull resolutions; whose conflicts are attended with vndaunted courage, and crowned with the happy victory: Lastly, whose death is so full of feare and anguish, as of strong consolations in that Sauiour,

who

who hath overcome and subdued the vice of swinish drunkenness in himself, as of any in the present expectation of that blessedness of glorious immortality, which infinitely exceeds it. Such is the Christian whom we doe here characterize, and commend to the world both for trial, and imitation; neither know I wherein any qualifications can be wanting in that soul, who lays a just claim to Christ, his Redeemer. Take your hearts to task, therefore, my dear brethren, into whose hands soever these lines shall come: and, as you desire to have peace at the last, ransack them thoroughly; not contenting your selves with a perfunctory, and fashionable over-sight (which will else but leave you irremediably miser-

ble, but search as those have resolve not to give over till you finde these gracious dispositions in your bosomes, which I have here described to you: so shall we be, and make each other happy in the successe of our labours; which the God of heaven blesse in both our hands, to his own glory, and our mutuall comfort in the day of the appearing of our Lord Jesus Christ. Amen.

THE

THE CHRISTIAN.

THE Christian is a man and more; an earthly Saint, an Angel cloathed in flesh, the onely lawfull image of his Maker, and Redeemer; the abstract of Gods Church on earth: a modell of heaven made up in clay; the living Temple of the holy Ghost. For his disposition, it hath in it as much of heaven, as his earth may make room for; He were not a man, if he were quite free from corrupt affections; but these he ma-

§ 1. *His Disposition.*

sters, and keeps in with a strict hand; and if at any time they grow restie and headstrong, he breaks them with a severe discipline, and will rather punish himself, then not tame them. He checks his appetite with discreet, but strong denials, and forbears to pamper nature, lest it grow wanton, and impetuous. He walks on earth, but converses in heaven, having his eyes fixed on the invisible, and enjoying a sweet communion with his God, and Saviour. Whiles all the rest of the world sits in darknesse, he lives in a perpetuall light, the heaven of heavens is open to none but him, thither his eye pierceth, and beholds those beams,

beames of inaccessible glory, which shine in no face but his: The deep mysteries of godlinesse which to the great Clerks of the world are as a book clasped and sealed up, lye open before him fair and legible; and whiles those book-men know whom they have heard of, hee knowes whom he hath beleeved: He will not suffer his Saviour to be ever out of his eye; and if through some worldly interceptions he lose the sight of that blessed object for a time, he zealously revives him, not without a angry cheek of his own misse-carriage; and is now so much the more fixed by his former slackning, so as he will henceforth sooner part with his soul, then his

Redee-

Redeemer. The tearmes of entirenesse wherein he stands with the Lord of life, are such as he can feel; but cannot expresse, though hee should borrow the language of Angels: it is enough that they two are one spirit. His reason is willingly captivated to his faith; his will to his reason; and his affections to both. He fears nothing that he sees, in comparison of that which he sees not; and displeasure is more dreadfull to him then smart. Good is the adequate object of his love; which he duly proportions according to the degrees of its eminence; affecting the chiefe good, not without a certaine revishment of spirit; the lesser with

with a wise and holy moderation. Whether he do more hate sin, or the evil spirit that suggests it, is a question; Earthly contentments are too mean grounds whereon to raise his joy; these, as hee baulks not whē they meet him in his way, so he doth not too eagerly pursue, he may taste of them, but so, as he had rather fast then surfet. He is not insensible of those losses wch casualty, or enmity may inflict, but that wch lyes most heavily upon his heart, is his sin: This makes his sleep short & troublesome, his meals stomackelesse, his recreations listlesse, his every thing, tedious; till he finde his soul acquitted by his great Surety in heaven: which done, he feels

more

more peace and pleasure in his calm, then he found horrour in the tempest. His heart is the store-house of most precious graces. That faith whereby his soul is established, triumphs over the world, whether it allure, or threaten, and bids defiance to all the powers of darkenesse, not fearing to be foiled by any opposition. His hope cannot be discouraged with the greatest difficulties, but bears up against naturall impossibilities, and knows how to reconcile contradictions; His charity is both extensive, and fervent, barring out no one that bears the face of a man, but pouring out it self upon the houshold of faith; that studies good construc-

ons

ans, silence, and actions; and keeps it self free, both from suspicion, and censure: Grace doth not more exalt him, then his humility depresses him: Were it not for that Christ who dwels in him, he could think himself the meanest of all creatures; now, he knows he may not dismarage the Deity of him, by whom he is so gloriously inhabited, in whose only right he can be as great in his own thoughts, as he is despicable in the eyes of the world. He is wise to God-ward, however it be with him for the world, and well knowing he cannot serve two masters, he cleaves to the better, making choice of that good part, which can never be ta-

ken

ken from him; not so much regarding to get that which he cannot keep, as to possesse himself of that good which he cannot lose. He is just in all his dealings with men; hating to thrive by injury, and oppression; and will rather leave behinde something of his own, then filch from anothers heap. Hee is not close-fisted, where there is just occasion of his distribution; willingly parting with those metals which he regards onely for use; not caring for either their colour, or substance; earth is to him no other then it self, in what hiew so ever it appeareth. In every good cause hee is bold as a Lion; and can neither fear faces, nor shrink at dangers:

dangers; and is rather heartned with opposition, pressing so much the more where he findes a large door open, and many adversaries; and when he must suffer, doth as resolutely stoop, as he did before valiantly resist. He is holily temperate in the use of all Gods blessings, as knowing by whom they are given, and to what end; neither dares either to mis-lay them, or to mis-spend them lavishly: as duly weighing upon what tearms he receives them, and fore-expecting an account. Such an hand doth he carry upon his pleasures and delights, that they run not away with him; he knows how to slacken the reins without a debauched kind of dissolute-

nesse, and how to frame them without a fit beginning.

§ 2. *His expence of the day.*

He lives as a man that hath borrowed his time, and challenges not to be an owner of it, caring to spend the day in a gracious and well-governed thrift. His first mornings task, after he hath lifted up his heart to that God who gives his beloved sleep, shall be to put himself into a due posture, wherein to entertain himself, and the whole day: which shall be done, if he shall effectually work his thoughts to a right apprehension of his God, of himself, of all that may concern him. The true posture of a Christian then, is this; He sees still heaven open to him, and beholds & admires

the

the light inaccessible, he sees the all-glorious God ever before him; the Angels of God about him; the evill spirits aloofe off enviously groyning, and repining at him; the world under his feet, willing to rebell, but forced to be subject; the good creatures ready to render their service to him, and is accordingly affected to all these; he sees heaven open with joy and desire of fruition; he sees God with an adoring amiloesse; he sees the Angels with a thankfull acknowledgement, and care not to offend them; he sees the evill spirits with hatred and watchfull indignation; he sees the world with an holy imperiousness, commanding

man-

manding it for use, and scorning to stoop to it for observance. Lastly, he sees the good creatures, with gratulation, and care to improve them to the advantage of him that lent them.

Having thus gathered up his thoughts, and found where he is, he may now be fit for his constant devotion, which he fals upon, not without a trembling veneration of that infinite and incomprehensible Majesty, before whom he is prostrate; now he climbes up into that heaven, which he before did but behold, and solemnly pours out his soul in hearty thanksgivings, and humble supplications into the bosome of the Almighty;

wherein

wherein his awe is so tempered with his faith, that whiles he labours under the sense of his own vilenesse, he is raised up in the confidence of an infinite mercy; now he renues his feeling interest in the Lord Iesus Christ his blessed Redeemer, and labours to get in every breath new pledges of his gracious entrenesse; so seasoning his heart with these early thoughts of mercy, as that they stick by him all the day after.

Having thus begun with his God and begg'd his blessing; he now finds time to addresse himself to the works of his calling. To live without any vocation, to live in an unwarrantable vocation, not

not to labour in the vocation wherein he lives, are things which his soul hateth: These but passe of this in calling therefore, he follows with a willing and contented industry, not as forced to it by the necessity of Humane Lawes, or as urged by the Law of necessity, out of the servile fear of want: nor yet covetously, out of an eager desire of inriching himself in his estate, but in a considerable obedience to that God, who hath made man to labour as the sparks to flie upward, and hath laid it upon him both as a punishment, and charge in the sweat of thy browes shalt thou eat thy bread. In an humble sphere by the works of his hands

wherein his God hath set him; yet not, the while, so intent upon his hands, as not to mind his heart, which he lifts up in frequent ejaculations to that God, to whom he desires to be approved in all his endevours; ascribing all the thanks both of his ability, and successe to that omnipotent hand. If he meet with any rubs of difficulty in his way, he knows who sent them, and who can remove them; not neglecting any prudentiall means of remedy, he is not to seek for an higher redresse. If he have occasion of trading with others, his will may not be the rule of his gain, but his conscience; neither doth he strive for what he

he can get; but what he ought: Equity is here the Clerk of the Market, and the measure wch he would have others mete out to himself, is the standard whereby he desires to be tryed in his mensurations to all other. He hates to hoise prices upon occasion of his neighbours need; & to take the advantage of forfaits by the clock. He is not such a slave to his trade, as not to spare an hour to his soul; neither dares he so lavish as utterly to neglect his charge upon whatever pretence of pleasure, or devotion. Shortly, he takes his work at the hand of God, and leaves it with him: humbly offering up his services to his great Master in heaven, and

after

after all his labour sits comfortably down in the conscience of having faithfully done his task; though not without the intervention of many infirmities.

§ 3. *His Recreations.*

His recreations (for even these humane frailty will sometimes call for) are such, as may be meet relaxations to a minde over-bent, and a body tired with honest and holy employments; safe, inoffensive, and for time and measure fitly proportioned to the occasion; like unto soft musick betwixt two long and stirring Acts; like unto some quick and savory sauce to a listlesse, and cloyed stomach; like unto a sweet nap after an over-watching. He is farre from those delights

that may effeminate, or corrupt the minde; abhorring to sit by those pleasures, from which he shall not rise better. He hates to turn pastime into trade; not abiding to spend more time in whetting, then till his edge be sharp; In the height of his delectations he knows to enjoy God, from whom as he fetches his allowance, so he craves and expects a gracious acceptation, even when he lets himself most loose. And if at any time he have gone beyond his measure, he chides himself for the excesse, and is so much the more carefull ever after to keep within compasse. He can onely make a kinde of use of those contentments, where-

with light mindes are transported: and can manage his disports without passion, and leave a loser without regret. A smile to him is as much as a loud laughter to the worldling; neither doth he entertain mirth as his ordinary attendant, but as his retainer to wait upon his serious occasions: and finally, so rejoyceth, as if he rejoyced not.

§ 4. *His meals.*

His meals are such as nature requires, and grace moderates; not pinching himself with a penurious niggardlinesse, nor pampering his flesh with a wanton excesse: His palate is the least part of his care; so as his fare may be wholesome, he stands not upon delicacy. He dares

not put his hand to the dish till he have lookt up to the owner; and hates to put one morsell into his mouth, unblessed; and knows it his duty to give thanks for what he hath paid for; as well considering, that neither the meat that he eats, nor the hand and mouth that receives it, nor the mawe that digests it, nor the metall that buyes it, is of his own making: And now having fed his belly, not his eye, he rises from his board, satisfied, not glutted; and so bestirs himself upon his calling, as a man not more unwieldy by his repast, but more chearfull; and as one that would be loth his gut should be any hindrance to his brain, or to his hand.

If

If he shall have occasion to entertain himself and his friends more liberally, he dares not lose himself in his feast; he can be soberly merry, and wisely free; onely in this he is willing not to be his own man, in that he gives himself for the time to his guests. His Cator is friendly thrift; and Temperance keeps the boards end, and carves to every one the best measure of enough: As for his own diet, when he is invited to a tempting variety, he puts his knife to his throat; neither dares he feed without fear, as knowing who over-looks him: Obscenity, detraction, scurrility, are barred from his table; neither doe any words sound there that are

lesse savoury then the dishes. Lastly, he so feeds, as if he sought for health in those viands, and not pleasure, as if he did eat to live; and rises not more repenished with food, then with thankfulnesse.

§ 5. *His nights rest.*

In a due season he betakes himself to his rest, he presumes not to alter the Ordinance of day, and night, nor dares confound, where distinction is made by his Maker; It is not with him as with the brute creatures, that have nothing to look after but the meer obedience of nature; he doth not therefore lay himself down as the swine in the stye, or a dog in a kennell, without any further preface to his desired sleep, but improves those faculties

which he is now closing up, to a meet preparation for an holy repose: for which purpose, he first casts back his eye to the now-expired day, and seriously considers how he hath spent it, and will be sure to make his reckonings even with his God, before he part. Then he lifts up his eyes and his heart to that God, who hath made the night for man to rest in, and recommends himself earnestly to his blessed protection: and then closeth his eyes in peace, not without a serious meditation of his last rest; his bed represents to him, his grave; his linnen, his winding sheet; his sleep, death; the night, the many days of darkness: and shortly,

ly, he so composeth his soul, as if he lookt not to wake till the morning of the resurrection: After which, if he sleep, he is thankfully chearfull; if he sleep not, his reins chasten, and instruct him in the night season: and if sleep be out of his eyes, yet God and his Angels are not: Whensoever he awakes, in those hands he findes himself, and therefore rests sweetly, even when he sleeps not. His very dreams however vain, or troublesome, are not to him altogether unprofitable; for they serve to bewray not onely his bodily temper, but his spirituall weaknesses; which his waking resolutions shall endevour to correct.

He

He so applies himself to his pillow, as a man that meant not to be drowned in sleep, but refreshed, not limiting his rest by the insatiable lust of a sluggish and drowzie stupidnesse, but by the exigence of his health, and abilitation to his calling; and rises from it (not too late) with more appetite to his work, then to a second slumber; chearfully devoting the strength renued by his late rest, to the honour and service of the giver.

§ 6. His carriage.

His carriage is not strange, insolent, surly, and overly contemptuous, but familiarly meek, humble, courteous; as knowing what mold he is made of; and not knowing any worse man then himself;

he hath an hand ready upon every occasion to be helpfull to his neighbour; as if he thought himself made to do good; He laces to sell his breath to his friend, where his advice may be usefull; neither is more ambitious of any thing under heaven, then of doing good offices; It is his happinesse if he can reconcile quarrels, and make peace between dissenting friends. When he is chosen an Umpire, he will be sure to cut even betwixt both parties; and commonly displeaseth both, that he may wrong neither; If he be called forth to Magistracy, he puts off all private interests, and commands friendship to give place to justice; Now

he knows no cousens, no enemies; neither cousens for favour, nor enemies for revenge; but looks right forward to the cause, without squinting aside to the persons. Not flattery can keep him from brow-beating of vice; no fear can work him to discourage virtue. Where severity is requisite, he hates to enjoy anothers punishment; and where mercy may be more prevalent, he hates to use severity. Power doth not render him imperious and oppressive, but rather humbles him in the awfull expectation of his account. If he be called to the honour of Gods Embassie to his people, he dares not but be faithfull in delivering that

sacred

sacred Message; he cannot now either fear faces, or respect persons; it is equally odious to him to hide and smother any of Gods counsell, and to foist in any of his own; to suppresse truth, and to adulterate it; He speaks not himself, but Christ; and labours not to tickle the ear, but to save soules: So doth he goe before his flock as one that means to feed them no lesse by his example, then by his doctrine; and would condemn himself, if he did not live the Gospel, as well as preach it; He is neither too austere in his retiredness, nor too good-cheap in his sociableness, but carries so even an hand that his discreet

orect affableneſſe may be free from contempt, and that he may win his people with a loving converſation; If any of his charge be miſ-carried into an errour of opinion, he labours to reclaim him by the ſpirit of meekneſſe, ſo as the miſ-guided may reade nothing but love in his zealous conviction; if any be drawn into a vicious courſe of life, he fetches him back with a gentle, yet powerfull hand, by an holy importunity, working the offender to a ſenſe of his own danger, and to a ſaving penitence.

Is he the maſter of a family? he dares not be a Lion in his own houſe, cruelly tyrannizing over his meaneſt drudge:

drudge, but so moderately exercises his power, as knowing himself to be his apprentices fellow-servant; he is the mouth of his family to God, in his daily devotions, offering up for them the calves of his lips, in his morning and evening sacrifice; and the mouth of God unto them in his wholesome instructions, and godly admonitions: he goes before them in all good examples of piety, and holy conversation, and so governs, as one that hath more then meer bodies committed to his charge.

Is he the husband of a wife? he carries his yoak even; not laying too much weight upon the weaker neck,

neck, His help argues him the principall, and he so knows it, that he makes a wise use of his just inequality: so remembring himself to be the superiour, as that he can be no other then one flesh. He maintains therefore his moderate authority with a conjugall love, so holding up the right of his sexe, that in the mean time he doth not violently clash with the brittler vessel. As his choice was not made by weight, or by the voice, or by the hiew of the hide, but for pure affection grounded upon vertue; so the same regards hold him close to a constant continuance of his chast love, which can never yeeld either to change or intermission.

Is

As he a father of children, he looks upon them as more Gods, then his own; and governs them accordingly: He knows it is onely their worse part which they have received from his loins, their diviner half is from the father of lights, and is now become the main part of his charge. As God gave them to him, and to the world by him: so his chief care is, that they may be begotten again to God; that they may put off that corrupt nature which they took from him, and be made partakers of that divine nature which is given them in their regeneration. For this cause he trains them up in all vertuous and religious educatio

on; he sets them in their way, corrects their exorbitances, restraines their wilde desires, and labours to frame them to all holy dispositions; and so bestows his fatherly care upon, and for them, as one that had rather they should be good then rich, and would wish them rather dead, then debaucht: he neglects not all honest means of their provision, but the highest point he aims at, is to leave God their patrimony. In the choice of their calling, or match, he propounds; but forces not, as knowing they have also wils of their own, which it is fitter for him to bow, then to break. Is he a son? he is such as may be fit

to

to proceed from such loins. Is he a servant? he cannot but be officious: for hee must please two masters, though one under, not against the other; when his visible master sees him not, he knows he cannot be out of the eye of the invisible; and therefore dares not be either negligent, or unfaithfull. The work that he undertakes, he goes through, not out of fear, but out of conscience; and would doe his businesse no otherwise then well, though he served a blinde master; He is no blab of the defects at home, and where he cannot defend, is ready to excuse: He yeelds patiently to a just reproof, and answers with an humble silence:

science; and is more carefull not to deserve, then to avoid stripes.

Is he a subject? He is awfully affected to Soveraignty, as knowing by whom the powers are ordained; He dares not curse the King, no not in his thought; nor revile the Ruler of his people, though justly faulty: much lesse dare he slander the foot-steps of Gods anointed. He submits not onely for wrath, but also for conscience sake, to every Ordinance of God; yea, to every Ordinance of man for the Lords sake; not daring to disobey in regard of the oath of God. If he have reached forth his hand to cut off but the skirt of the Royall robe, his heart smites him:

him: He is a true paymaster, and willingly renders tribute to whom tribute, custome to whom custome, honour to whom honour is due; and justly divides his duties betwixt God and *Cæsar*.

Finally, in what ever relation he stands, he is diligent, faithfull, conscionable, observant of his rule, and carefull to be approved such, both to God and men.

§ 7. His resolution in matter of religion.

He hath fully informed himself of all the necessary points of religion; and is so firmly grounded in those fundamentall and saving truths, that he cannot be carried about with every winde of doctrine, as for colla-

collaterall and unmaterial verities, he neither despiseth, nor yet doth too eagerly pursue them; He lists not to take opinions upon trust, neither dares absolutely follow any guide, but those who he knows could not erre; He is ever suspicious of new faces of Theologicall truths; and cannot think it safe to walk in untroden paths: Matters of speculation are not unwelcome to him; but his chief care is to reduce his knowledge to practise, and therefore he holds nothing his own, but what his heart hath appropriated, and his life acted: He dares not be too much wedded to his own conceit; and hath so much humility, as

as to think the whole Church of Christ upon earth wiser then himself; However he be a great lover of constancy, yet upon better reason he can change his minde in some litigious, and un-importing truths, and can be silent where he must dissent.

§ 8. *His discourse.*

His discourse is grave, discreet, pertinent, free from vanity, free from offence. In secular occasions nothing fals from him but seasonable and well-advised truths; In spirituall, his speech is such, as both argues grace, and works it: No foul and unsavoury breath proceeds out of his lips; which he abides not to be tainted with any rotten communication, with any slanderous detraction:

If

If in a friendly merriment he let his tongue loose to an harmlesse urbanity, that is the furthest he dares goe, scorning to come within the verge of a base scurrility.

He is not apt to spend himself in censures, but as for revilings, and cursed speakings against God, or men, those his soul abhorreth. He knowes to reserve his thoughts by locking them up in his bosome under a safe silence, and when hee must speak, dares not be too free of his tongue, as well knowing that in the multitude of words there wanteth not sinne. His speeches are no other then seasonable, well fitted both to the person, and occasion; Jugges at

a funerall, Lamentations at a feast, holy counsell to scorners, discouragements to the dejected, and applauses to the prophane, are hatefull to him; He meddles not with other mens matters, much lesse with affairs of State; but keeps himself wisely within his own compasse, not thinking his breath well spent, where he doth not either teach, or learn.

§ 8. *His discourse.*

§ 9. *His devotion.*

He is so perpetually resident in heaven, that he is often in every day before the throne of Grace; and he never comes there without a supplication in his hand; wherein also he loves to be importunate; and he speeds accordingly, for he never departs empty; whiles other

cold

cold suiters that come thither but in some good fits of devotion, obtain nothing but denials; He dares not presse to Gods foot-stool in his own name, (he is conscious enough of his own unworthinesse) but he comes in the gracious and powerfull name of his righteous Mediatour, in whom hee knows he cannot but be accepted; and in an humble boldnesse for his onely sake craves mercy; no man is either more awfull, or more confident; When he hath put up his petition to the King of heaven, he presumes not to stint the time, or manner of Gods condescent; but patiently and faithfully waits for the good hour, and

leaves himself upon that infinite wisdome and goodnes. He doth not affect length so much as fervour; neither so much mindes his tongue as his heart.

His prayers are suited according to the degrees of the benefits sued for; He therefore begs grace absolutely, temporall blessings with limitation; and is accordingly affected in the grant: Neither is he more earnest in craving mercies, then he is zealously desirous to be retributory to God, when he hath received them; not more heartily suing to be rich in grace, then to improve his graces to the honour and advantage of the bestower: With an awfull and broken

heart

heart doth he make his addresses to that infinite Majesty, from whose presence he returns with comfort and joy: His soul is constantly fixed there whither he pours it out; distraction and distrust are shut out from his closet; and he is so taken up with his devotion, as one that makes it his work to pray. And when he hath offered up his sacrifices unto God, his faith listens and looks in at the door of heaven to know how they are taken.

§ 10. *His sufferings.*

Every man shows fair in prosperity; but the main triall of the Christian is in suffering; any man may steer in a good gale, and clear sea, but the Mariners skill will be seen in a tempest:

Herein the Christian goes beond the Pagans, not practise onely, but admiration; We rejoyce in tribulation, saith the chosen Vessel; Lo here a point transcending all the affectatiō of Heathenism. Perhaps some resolute spirit, whether out of a naturall fortitude, or out of an ambition of fame or earthly glory, may set a face upon a patient enduring of losse, or pain, but never any of those heroick Gentils durst pretend to a joy in suffering; Hither can Christian courage reach; knowing that tribulation worketh patience, and patience, experience, and experience, hope, and hope maketh not ashamed.

Is he bereaved of his goods, and

and worldly estate: he comforts himself in the conscience of a better treasure that can never be lost; Is he afflicted with sickness? his comfort is that the inward man is so much more renued daily, as the outward perisheth: Is he slandered and unjustly disgraced? his comfort is that there is a blessing which will more then make him amends; Is he banished? he knows he is on his way homeward; Is he imprisoned? his spirit cannot be lockt in: God and his Angels cannot be lockt out; Is he dying? To him to live is Christ, and to dye is gain; Is he dead? He rests from his labours, and is crowned with glory: Short-

ly, he is perfect gold that comes more pure out of the fire then it went in; neither had ever been so great a Saint in heaven, if he had not passed through the flames of his triall here upon earth.

He knows himself never out of danger; and therefore stands ever upon his guard; neither of his hands are empty; the one holds out the shield of faith, the other manageth the sword of the spirit; both of them are employed in his perpetuall conflict. He cannot be weary of resisting, but resolves to dye fighting: He hath a ward for every blow, and as his eye is quick to discern temptations, so is his hand and foot nimble to avoid them;

He

He cannot be discouraged with either the number or power of his enemies, knowing that his strength is out of himself, in him in whom he can doe all things; and that there can be no match to the Almighty; He is carefull not to give advantage to his vigilant adversary; and therefore warily avoids the occasions of sinne: and if at any time he be overtaken with the suddainnesse, or subtilty of a temptation, he speedily recovers himself by a serious repentance, and fights so much the harder because of his foil. He hates to take quarter of these spirituall powers; nothing lesse then death can put an end to this quarrell;

rell, nor nothing below victory.

§ 12. *His death.*

He is not so carefull to keep his soul within his teeth, as to send it forth well addressed for happinesse: as knowing therefore the last brunt to be most violent, he rouzeth up his holy fortitude to encounter that King of fear, his last enemy, Death. And now after a painfull sicknesse, and a resolute expectation of the fiercest assault, it fals out with him as in the meeting of the two hostile brothers, *Jacob* and *Esau*, instead of grapling he findes a courteous salutation, for stabs, kisses; for height of enmity, offices of love. Life could never befriend him so much as Death offers

offers to doe: That tenders him (perhaps a rough, but) a sure hand to lead him to glory; and receives a welcome accordingly: Neither is there any cause to marvell at the change; The Lord of life hath wrought it; He having by dying subdued death, hath reconciled it to his own; and hath (as it were) beaten it into these fair termes with all the members of his mysticall body: so as, whiles unto the enemies of God, Death is still no other then a terrible executioner of divine vengeance, he is to all that are in Christ, a plausible and sure convoy unto blessednesse; The Christian therefore now laid upon his last bed, when this grim

senger comes to fetch him to heaven, looks not so much at his dreadfull visage, as at his happy errand: and is willing not to remember what death is in it self, but what it is to us in Christ; by whom it is made so usefull and beneficiall, that we could not be happy without it. Here then comes in the last act, and employment of faith, (for after this brunt passed, there is no more use of faith, but of vision) that heartens the soul in a lively apprehension of that blessed Saviour; who both led him the way of suffering, and is making way for him to everlasting glory: That shews him Jesus the Author and finisher of our faith, who for

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the joy that was ſet before him, endured the Croſſe, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God; That clings cloſe unto him, and lays unremoveable hold upon his perſon, his merits, his bleſſedneſſe; upon the wings of this faith is the ſoul ready to mount up toward that heaven, which is open to receive it; and in that act of evolation puts it ſelf into the hands of thoſe bleſſed Angels, who are ready to carry it up to the throne of Glory.

Sic, O, ſic juvat vivere, ſic perire.

FINIS.